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# Current Mission Problems and Outlook

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The material in this pamphlet was gathered by the staff of the Missionary Research Library. The purpose is to reveal the thinking on important missionary problems which has been expressed in various publications in recent months.

The Library staff formulated a series of twenty or more major questions which are giving concern to missionary leaders at the present time. They asked the Committee on Arrangements to indicate the questions the answers to which would contribute most to the discussions at the Foreign Missions Conference. They then gathered these quotations impartially and without any attempt to defend or promote any one position on any of the questions. The effort has been to illuminate the subjects as much as possible. It has seemed so valuable a compilation that it has been printed for the use and information of the members of the Conference. The background which it provides will undoubtedly stimulate and enrich the discussions of the group which is to gather at Atlantic City.

FOREIGN MISSIONS CONFERENCE OF N. A.

419 FOURTH AVENUE, NEW YORK CITY

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## CURRENT MISSION PROBLEMS AND OUTLOOK

### PROBLEMS AT THE HOME BASE

#### QUESTIONS

1. Home constituencies sometimes question whether educational or philanthropic work done by missionaries abroad is true missionary effort. Just what is essential in any given endeavor if it is fairly to be adjudged as "missionary" rather than organized philanthropy carried on in a non-Christian environment? Is "missionary" in this connection to be clearly differentiated from "Christian"? What claim does human need of any kind in any outside area of the world have on Christians in the United States of America? What response to this need is to be regarded as a Christian response? What as a "missionary" response?
2. The Jerusalem Conference postulated the Message as formulated by the Lausanne Conference. In what measure, if any, is the difficulty to-day connected with the postulates of missions? Is the future of missions tied up with:
  - (a) The continued emphasis and reemphasis of the long-accepted bases of motivation as found in the inherited standards of faith? or,
  - (b) A discovery of the presuppositions actually implicit in the present-day thinking of the constituencies at home, and the implications of these positions with respect to efforts to meet human need abroad? Are we to try to build missionary motivation on the presumptive or on the actual faith of church people?
3. What phases of world statesmanship are now open to mission boards and missions in view of:
  - (a) Falling incomes at home?
  - (b) Revolutionary conditions in many countries abroad?
  - (c) The struggle for domination now on among differing concepts of social relationships in the large, such as Fascism, Communism, Nationalism, Imperialism, etc.?
4. In view of the world situation to-day, what should be the major aims and objectives of missions for the period just ahead? Will these aims and objectives:
  - (a) Command moral and financial support on the part of the home churches?
  - (b) Win life service from youth?
  - (c) Be acceptable to the rising churches abroad?
  - (d) Command the attention and respect of non-Christian social or political groups in power abroad?
5. What to-day is or should be the function of a mission board:
  - (a) To frame policies and to summon the churches, including youth, to a loyal participation in the execution of these policies through gifts and life service? or,
  - (b) To discover: (1) what the churches are ready and eager to do with respect to meeting world need; (2) what help Christians and non-Christians in so-called mission lands want from the Christians of the West; (3) how to bring these two sets of desires together, and how best to function as a liaison agency to accomplish this end?

## QUOTATIONS

"The most universal and symbolic word of our age is 'problem.' And the most shattering problem of all is that presented by the co-existence of so many antithetically different tendencies on the surface of life. The only discoverable hero in the universal drama of our day is Paradox.

"In the political realm, the gravest of problems and the strangest of paradoxes abound. When it was believed that the idea of democracy had become a permanent possession of human thought and was fast becoming a political reality, there suddenly appeared the opposing systems of Fascism and Bolshevism, both of which deny the elementary principles of democratic government. An increasing enthusiasm for internationalism is one of the glorious characteristics of our time, yet it is tragically offset by a growing nationalism and provincialism in many quarters of the world. At the very time in which it was believed that the battles of freedom of thought and of religious liberty had been won forever, there has broken out in a great modern state one of the most violent religious persecutions of all time.

"In the economic realm, countries interested in humanity in general, leave grave human problems untouched within their own frontiers.

"In the realm of thought and culture, similar problems and paradoxes appear. It becomes increasingly evident that the 'modern mind' is not a reality but a myth, and that the ordinary, light-hearted idea of progress is equally so. Tolerance of all opinions would seem to be the only attitude that is theoretically justifiable, but the great dynamic movements of our time, the only movements which appear to be enlisting the enthusiasm of strong men, are based on burning convictions and tend to be intolerant. . . .

"How strangely paradoxical it is that at the very time when Christian Missions to non-Christian lands have reached their zenith, many of the people of those lands turn a deaf ear to the Christian Message, because of what they know about conditions in the lands from which the Missions have come. How equally paradoxical that multitudes of people who thought that Christianity was simply service, by which they meant doing all the good possible, are now becoming profoundly pessimistic about the world's future, through their inability to reproduce themselves in other lives. . . .

"As if corresponding to this passionate quest that eddies in human hearts to-day, a master light flashes across the scarred surface of the world. It is the light that shines from the face of the Christ. . . . That many Hindus should regard 'Christlikeness' as the supreme criterion of human worth and that Henri Barbusse, the French Communist, one of the most iconoclastic figures of our time outside Soviet Russia, should have claimed Jesus for himself and his party, is as great a paradox as the others we have mentioned, but it is a paradox that throws a beam of hope across the world stage."—JOHN A. MACKAY, "Reflections on the Christian Message in the Present World Drama," *The Student World*, July, 1930, pp. 221-224.

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"Some weeks ago *The Christian Century* published an editorial entitled, "Larger Than a Man's Hand." In it appeared an account of the formation of the Association for Christian Coöperation under the presidency of Dr. Rufus M. Jones, and of the plans which the association was making to lend aid to independent and experimental religious efforts in all lands. At that time the enterprise was so new that we could outline only briefly the purposes it has espoused. Since then, however, the association has undertaken its first specific project. This first project comes from a group of distinguished Latin Americans who are desirous of founding a cultural center for religious investigation—that is their own title—in Buenos Aires. . . . After careful examination of the proposal by the directors of the new association, and their endorsement, the First Congregational Church of Columbus, Ohio—the old Washington Gladden Church of

which Dr. M. H. Lichliter is now pastor—has been given the honor of taking financial responsibility for this first project. This means a gift of a thousand dollars, to be used in fitting up the discussion center. After the receipt of this initial gift the Latin sponsors of the enterprise feel capable of carrying on its further financial support, since they expect a response from their fellow intellectuals to their invitation to engage in free religious discussion such as has never been experienced in South America, either by the evangelical churches or by the Roman Catholics. The cloud on the missionary horizon is growing.”—*The Christian Century*, November 26, 1930, p. 1439.

“On the morning of August 19, 1930, a group of thirty-two men and women, Christian workers of Hawaii, joined with five missionaries from the Orient for a two-day conference. . . .

“In the frank discussion of the present situation in mission work which followed several important questions were raised. Some of these were: . . .

“How can better coöperation on the mission field be secured?

“Better understanding between home and foreign mission fields?

“Christian relationships with other religions and their adherents. . . .

“What is the basis for present-day mission work? This question was raised by Dr. Wilder of China. His thesis briefly put was that missions need to change their nomenclature. People are shy about the term ‘missions,’ but the world listens to talk about ‘good will’ and ‘international friendship.’ Missions can and should help to raise the standard of living in lands where missionaries live and work. Furthermore the purpose common to missions of all denominations might be expressed, said Dr. Wilder, as follows: ‘We desire to offer, for voluntary acceptance, the best we have, in the best way we know, to those who need it most the wide world around.’

“The conference was uncertain about the adequacy of this definition of Christian purpose and a committee was appointed to draft another statement to express better its faith. Of this committee Dr. Wilder was a member. Dr. Harada presented the following for the committee’s consideration: ‘The compelling motive for Christian missions lies in the sense of obligation to offer the world the love of God as revealed in Christ and to extend God’s Kingdom for the consummation of His will for mankind.’ This statement was unanimously adopted by the committee and later by the conference itself.”—NORMAN C. SCHENCK, “Wanted—A Pacific Institute of Religious Relations,” in the *Chinese Recorder*, Nov., 1930, pp. 720-721.

“In the face of growing opposition, cultural and materialistic, can we say that evangelism or Christian Missions are out of date? Have they ‘shot their bolt?’ Only one answer can be given. So long as there is a Christian religion, so long will evangelism be a potent force in the lives of Christians. In saying this, however, it must be recognized that methods do change. Some methods *have* become out of date. For example, securing Christian decisions by coercion as it has been known in past centuries is entirely out of date. Whether this coercion be by official pressure as in the case of Francis Xavier at Goa or in the form of material inducements, the issue is the same. . . .

“Primary education as an evangelistic agency is nearing the end of its era, owing to governments and local bodies taking over this essential public duty. . . .

“Experienced missionaries and evangelists recognize that open air preaching is a method that has to be adjusted to environment. In some areas it is especially fruitful; in other situations it may be unwise. The importance of a suitable and adequate Christian literature is being increasingly felt, and evangelistic agencies are endeavoring to meet this growing need. Lectures to educated non-Christians are very effective when delivered by those who have a talent for such work. The need of interpreting Christ in accordance with the mental background of the listeners should be an axiom to-day. This implies a growing

appreciation of indigenous culture. The supreme importance of personal work and of the spirit of friendliness calls for no argument.

"Thus we find a continuing change in emphasis. Methods do outlive their usefulness. Interpretations vary. But Missions, as expressed through a variety of forms, whether carried on by foreigners or indigenous groups, are never out of date."—WILBUR S. DEMING, *National Christian Council Review* (India), September, 1930, pp. 432-433.

"Editor, *The Christian Century*:

"SIR: I, as an individual layman, or laywoman, help to support missions through contributions to my own church. For some years it has been a matter of uncertainty whether I should do so or not when those same missions are an expression of so many things I do not believe. It is one thing to do our duty when you see clearly what your duty is, and quite another when you do not see it. From what I have seen of the work of missions, it seems to me unimportant details associated with the Christian religion by leaders in the past, symbols which have come to represent the Christian faith in the minds of unthinking people, are frequently stressed to the point where they crowd out the vital message of Christ. Yet in my church these insignificant details and symbols represent the religious belief of the majority of the members of the church. To them these things are Christianity.

"If I do not give to Christian missions through my church, thus apparently giving my consent to missions as they are, how shall I give to missionary work? I will gladly contribute my mite to more vital missionary work and cease to support the present type if I can find out how to do it.

"When I see influential persons in the missionary field more concerned about the smoking of a few cigarettes and the exact interpretation of man-made creeds than over gross immorality I think I will never give another cent to missions. And when I hear preachers in missionary work preach sermons that make me wonder if they ever could be capable of understanding the problems human beings must face, I wonder if my money would not accomplish God's work more effectively if it were given to public charity organizations.

"As long as the governing boards are composed of the older members of the church, only, and are reelected until they die, my church will always represent this old stereotyped form of belief, because the young people who are not in harmony with them simply leave. Twenty years ago it was difficult to find a seat in our church. Now there are often less than half the seats filled, and these mostly by older people. The God worshiped here is such a small selfish impossible tyrant He would not command my respect, let alone my love and loyalty. It is a different God I worship when I go, which is not often, because often what I hear tends to destroy rather than to renew my faith.

"What kind of a God do I worship when I contribute to missions? Not the one I believe in but the one that is the ideal of the majority of the church members.

"How shall I support Christian missionary work without supporting organized missions as they are? How shall I make known, effectively, that I am willing to support, financially, the teaching of the vital principles taught by Jesus Christ, and not willing to support a conglomerate mixture of Christianity and all sorts of other things which, to my mind, tend to devitalize the faith in Christ? What missions shall I support?"—MARY JOHNSON, *The Christian Century*, Sept. 10, 1930, p. 1094.

"It is customary to speak of China wanting this or that, or to say the Chinese think after this manner, or after that manner, whether the question under review is one of politics, education, the 'unequal' treaties or the industrialization of the country. But by China or the Chinese, we ought to understand an infinitesimal portion of these four hundred and fifty million souls. On the other hand, for

obvious reasons, this same very small minority composed of persons well qualified to speak in the name of their fellow-countrymen, may upon certain questions, such as is the religious question, represent China.

"We know that the Christian Church in China to-day consists of less than one per cent of the people. It is, therefore, obvious how few can have been sufficiently trained to speak in the name of the Church in China. But in this case, the fraction does contain leaders who are exercising a very decisive influence over the 'Chung-hua Chi-tu Chiao-hui,' *i.e.*, the Christian Church in China.

"If the question at the head of this article [Does China Want Christianity?] were put direct to one of those leaders, what would the answer be? It might very possibly take the form of a counter-question, 'Tell me first what you mean by Christianity.' And there is no doubt this counter-enquiry must be answered much more fully and frankly than heretofore, if China is to accept Christianity. That China does want Christianity is very far from being an accepted fact, whatever enthusiastic missionaries in China may report to mission supporters at home. From such men, to mention only a few, as David L. T. Yui, T. Z. Koo, Timothy T. Lew, T. C. Chao, Professor Francis Cho-Nin-Wei, M.A., or Dr. Hu Shih, though not himself considered a professing Christian, such a question would be by no means a simple one to answer."—C. D. BRUCE, *Church Quarterly Review*, July, 1930, pp. 288-289.

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"There is no longer a question of the conflict of religions, which really meant a conflict of theologies; there is now the conflict of religion itself with that which would deny it root and branch. The question now is: Do you aver that man is a spirit or do you not; that he lives by bread alone or by every word that proceeds out of the mouth of God? Those who aver that man is a spirit find themselves in the last issue under the captaincy of Christ; those who deny this, not with their lips but with their lives, find themselves inevitably set against Him.

"This is the romance of missions, a thread of shining which runs through the dust of every day both at home and abroad. He who cannot see this situation steadily developing in all countries must surely be blind."—*Missions and the Plain Man*, May, 1930, pp. 15, 16. Published by the Foreign Missions Committee of the Presbyterian Church of England.

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"For some it [the new humanism] has become a substitute 'gospel' for conventional evangelism, in church work. The social approach to Christianity that was formulated by such men as Bushnell, Gladden, Rauschenbusch and Mathews, tended to shift responsibility for the improvement of man's lot in the world, more and more from faith in divine intervention to the enlistment of human ingenuity. What Christians had been taught to believe through the centuries as being the curse of original sin and an inescapable cross to be borne, became, by means of an understanding of the laws of social heredity, the fruits of ignorance and selfishness. This burden could be lifted as men learned more appropriate ways of behavior and dared to regard the welfare of others as they treasured their own worth. . . .

"This humane gospel has been reënforced by the claims of the social sciences. Psychology has helped churchmen to understand that personality is subject to the laws of growth. Growth of whatsoever kind eventuates by an organism's unbroken adjustment to its environs. The social setting of man is constituted of economic, civic, domestic and ethnical groupings in a given *Zeitgeist* which forces interact upon the person to develop habits of character formation. The Christian is a man of a certain type of good character. These trends of thought tend to pare down more and more the individual's sense of creatureship, subject to a sovereign God, and to inspire him with a conviction that he is creator in the making of his own destiny. As a matter of fact, the left wing of the Christian humanists has taken the position that man is the finest flower of the cosmic evolutionary process and the growing point of its highest realm

of possibility. Possessed with the tools of science and social organization, he is the potential trustee of the golden age of the universe. In such a viewpoint, there is no place for faith in an extra-human One such as deity. Man's ally is nature and his goal the enrichment of ethical idealism on a world scale.

"When the theist considers the implications of the social gospel or of humanism as such, he faces another test of faith. He must inquire in what respect may the extra-human world be thought of as a spiritual aid in man's struggle for the good life? . . .

"It would be misleading to suppose that all advocates of theistic skepticism were beyond the pale of organized Christianity. As a matter of fact, there are more churchmen impregnated with this viewpoint than those who care to announce it openly. They are conscientious followers of Jesus who desire to fellowship his social ideals, while they insist upon freedom to accept the philosophy of a scientific age. The writer is reminded of an occasion upon which the late Professor Gerald Birney Smith was conversing with a physicist upon themes relative to religious belief. The theologian asked the scientist, who was an official in an evangelical church, what would be his reply to a young man of unquestioned good character asking for membership in his church but who was unable to affirm faith in the reality of God. The 'official' answered quickly and with pious enthusiasm, 'I would vote for his admission without raising any embarrassing questions.' This episode suggests a situation in American life that is too real and earnest to be simply hypothetical. There are strong-hearted youth, who, having accepted discipleship in the scientific fraternity, are unable to grasp any rational vitality in the claims of current theism. . . .

"The writer cannot close this review without a reference to an inhospitable attitude on the part of certain theological leaders in America toward the present liberal spirit of inquiry and degree of tentativeness that prevails among empirical students of religion. Would it not be tragic to suppress the creative urge that impels those who are attempting to bring faith in God into more earnest terms with the claims of the sciences? Christianity must meet the aggressive challenge of empiricism or cease to commend its theistic faith to educated people. Such a quest as the religious experimentalist is bent upon does not necessarily make of him a ruthless agnostic or a dangerous atheist. For, is not the Christian's obligation to pursue truth balanced by his responsibility to live by such a conception of God as inspires the better life, so long as that conception is not incompatible with the clearest knowledge he has? May he not be one of Christianity's best allies when he is devoutly engaged in testing methods of ascertaining religious truth?"—STEWART G. COLE, "Theistic Trends in American Thought," *The Student World*, July, 1930, pp. 285, 286-293.

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"Christianity right now is being attacked as it has not been for centuries. There is not a vital doctrine of our religion which is not being assailed to-day with a force, a plausibility, a variety of weapons and source-material hitherto unknown. Of the outcome of the conflict, we have no fear. The anvil of God's truth will wear out these present-day hammers as it has worn out those of every preceding age.

"In these attacks the missionary feature of Christianity has been a prime object of assault. Naturally so. Ours is a missionary religion. It not only claims superiority to all other religions; it not only claims that it and it alone reveals the one and only Saviour of mankind; but it declares its purpose to supersede all other religions, even the most ancient and venerable, and to preach the gospel of Christ and to establish the Kingdom of Christ in all the world. No wonder this feature of our religion excites fierce opposition. And since the duty of carrying Christianity abroad rests wholly upon the worth of what is thus carried, it follows that whatever tends to weaken our faith in the value and indispensableness of Christianity will tend also, first of all and most of all, to paralyze the missionary impulse.

"These anti-missionary suspicions, attacks, and innuendoes have been spread broadcast through newspapers, magazines, and motion pictures. They have penetrated everywhere. Even the religious press has not been free from them. One great religious weekly that circulates widely among ministers has kept up for years a steady attack on the missionary enterprise as conducted by the great Mission Boards of our country.

"Surely the time has come for a show-down. If the Church ought to abandon its missionary work, let us know it. If its missionary message or methods are wrong and need changing, let us recognize it. Let the whole subject be thoroughly restudied in the light of present-day conditions and a frank and full report made to the Church."—EGBERT W. SMITH, D.D., in *The Presbyterian Survey*, Dec., 1930, p. 752.

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"When we are estimating the trends in modern life and thought which make against belief in the universal mission of Christianity, we must in all honesty include the widespread criticism of organized Christianity and the Church. It is no part of the purpose of this book to join in the facile condemnation which seems to be based on a determination to ignore all the real achievements of organized Christianity. 'The difference between the Europe known to St. Paul and the Europe known to Dante, to Luther, to Wesley, is plain for all to see.' With all its defects, there is no international fellowship which can compare with the Christian Church for effectiveness. Still, Christians must not be content to be judged by the standards of worldly institutions. They are judged, and they ought to be judged, by the standard of Christ. Undoubtedly some sincere objections to Christian missions are based on a dislike of organized Christianity and an unwillingness to see it expand throughout the world. It would not be honest to deny that some of its manifestations are but a poor argument for universal missions.

"The divisions of Christendom are a standing obstacle to the progress of the Christian mission. No amount of argument will convince the unprejudiced observer that a Christian fellowship so divided as the Church is to-day can hope to win the suffrages of mankind.

"Some of the arguments used to defend Christian missions are intolerable to some of the best minds in the modern world. The missionary cause is sometimes (unconsciously perhaps, but the danger is then all the greater) tied up with ideas of imperial expansion or stability, or it is urged that the Christianization of the Far East is necessary to avert disastrous economic competition or a Yellow Peril. Apart from the fact that these arguments are not valid in their own field, every time they are urged the missionary cause is damned in the eyes of some of those whose help is most worth having. The religion of Jesus Christ goes ill with self-regarding national policies, and to this fact many who do not call themselves Christians are highly sensitive.

"There is now an undoubted stirring of the social conscience throughout the Church in all denominations, but, up to quite recent times, it has not been unreasonable for the critics to say that a Church which is sluggish and inert in the face of the appalling social problems of the industrialized West has no claim to carry any message of life and healing to the rest of the world. 'The eyes of a fool are in the ends of the earth' is a fair criticism to make of the 'Mrs. Jellaby' strain in organized Christianity—the tendency to care for the redemption of people far away, but to neglect the need of a neighbor fallen among thieves.

"We do not add to the list the charge that organized Christianity is obscurantist and afraid of truth, for it seems to us undoubtedly true that Christian thinkers deal much more fairly with the claims of science or economics, art or philosophy, than do writers in other fields with the claims of Christianity. But the most serious difficulty of all arises from the conviction held by many sincere souls that the church is afraid of the moral teaching of the Master from whom

it takes its name, is afraid of conflict with the dominant vested interests of the day, afraid of its own powerful members, afraid to take as an all-sufficient guide the life and spirit of the Master whom it calls divine.

"Some such criticisms as these are in many minds, and to those who hold them there can be little meaning in the idea of a world-wide Christian mission.

"Can we sum up this criticism of the Christian world mission and define its implied alternative? Man, by his own efforts of mind and heart and will, can redeem himself and the order of his world. Science will patiently discover the truth about the material world in which man lives. Education will strike off the fetters from the human spirit and set the children free to realize themselves. Economic study will find the solution to the problem of riches and poverty. Medical and other technical sciences will abolish physical misery. Art and letters will uplift the soul by the contemplation of absolute values. Such an enterprise as the Christian world mission must then seem to the scientist to be irrational, to the educator a thing savoring of the old authoritarianism, to those versed in economics irrelevant, to the aesthete something vulgar, and, perhaps we should add, to the critic of organized Christianity an impertinence."—WILLIAM PATON, *A Faith for the World*, 1929, pp. 18-21.

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"There have been moments during the past decade when a missionary was ashamed to meet thoughtful Indians, such moments being those during the bitterest stages of the Kenya and South African questions, and the first announcement of the exclusion of Asiatics from the United States. This last has led American missionaries in India to send to the United States authorities a protest against 'the discriminatory clauses' as being 'a violation of Christian principles which we hold to be the surest guide in international relations.' Recent history makes clear that racial antagonisms are so deep as to make the prospects of the human race ominous if Christ is ruled out, and India itself is saying that 'the progress of Christianity in the world is being retarded by the incurable race-prejudice of its white votaries, who lamentably fail to rise to the height of Christ's religion of love!'"—J. F. EDWARDS, in *The Christian Task in India*, p. 173.

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"Editor *The Christian Century*:

"SIR: The letter in a recent issue of *The Christian Century* by Dr. Warnshuis is most timely and significant. I trust that its effect will be 'Put Up' and not 'Shut Up' as there is a long road to go, apparently, before we reach the goal.

"As I read the various published articles regarding missions, however, and continue to study the problems of missions, I feel that the solution rests in a coöperation between missionaries, boards and constituency that, up to the present time, has been unknown. It is an untried area of action, in spite of all so-called coöperative movements, in which we now have a share.

"There is a great host of Christian people, members of Protestant churches, who are unmoved by the ordinary missionary appeal—partly because the denominational information and addresses, printed articles, books of travel, reports of business men, testimony of tourists, etc., do not fit together. When prominent missionaries deny the truth of 'Mother India'; when board secretaries return from travel in mission fields and make the statement that they do not 'stand for the closing of a single mission station'; when leaders, before large groups of their constituency, say that 'in seven years, no progress has been made in denominational missions,' in spite of the fact that during this period finely trained nationals have been assuming positions of responsibility; when missionaries checkmate a board's desire to make radical change in policy, because a beloved lifework seems to be in peril; when whole churches further retard such changes and adjustments because they interfere with gifts which have been made for years; when board members remain *in statu quo*, for years, because they wish to round out twenty or thirty years of service, etc., it looks like a hopeless tangle

of problems, too much for the average church member, unless there is a marked evidence of 'a will to coöperate.' And all of these situations may exist within any one denomination, to say nothing of interdenominational coöperation which has been only spasmodically attempted in areas which are tiny, compared with the whole great field.

"If the prediction proves true that, in ten years, denominational lines in foreign missions will be obliterated by the will of Christians abroad, what will be the situation in our boards and how will the flow of money, considered so necessary from churches and individuals, be affected? What will the American Protestants do when Christ's last command to 'Go' is taken seriously by oriental Christian churches and there is an influx of 'foreign missionaries' into America? How long is the urge of that last command to be felt by Christians of the white races and obedience to it limited to their control?

"These are only a few of the many breath-taking questions to be answered in these next few years. Are the boards and their secretaries ready? Is the constituency being educated to think seriously along these lines? Are missionaries and their individual supporters ready to accept whatever may come? How far are we all prepared to pay the price that vital, intelligent coöperation requires of us? It would be a pity to wait until our hands are forced."—NELLIE G. PRESCOTT, *The Christian Century*, Sept. 10, 1930, pp. 1093, 1094.

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"A very fascinating study would be the consideration of the current literature of India, and especially the autobiographies of eminent Indians of the last fifty years. Such a study, I think, would result in the discovery of the immense place that Christian thought, life and even phraseology have in modern Indian expression. From whence have these been obtained? It is clear that the two main sources have been, firstly, schools and colleges, and secondly, the circulation of literature. Possibly, in a smaller degree, but probably qualitatively even more valuable, has been personal contact with Christian men and women. From the days of Raja Ram Mohun Roy to Mr. Gandhi, the Sermon on the Mount has been one of the most outstanding sources of spiritual stimulus to many Indians. In more recent times even more impressively than Christian doctrine, the Christian life has made its influence felt. It may be that the Christian message at this juncture will be to give the modern man and woman something to live by.

".... Throughout the latter half of the nineteenth century, and indeed, through the first decade of the twentieth, a mechanical conception of the progress of Christianity, it would appear, held the ground. By this theory is meant the belief that, given sufficient resources of Christian personnel, institutions and money, it would be possible to evangelize the world. This was the age when the best of missionary literature dealt with figures; maps were dotted with mission stations, and the prospects of an advance were calculated. It rarely occurred to Christian thinkers to inquire as to what was happening in the countries to which their efforts were directed. If they had done so, they would speedily have discovered that opposition was steadily developing, which made the Christian task even more difficult than it ever had been when it dealt with more or less passive populations. The position of Christianity as an imperial religion was being challenged, and particularly in those countries where the political power was in the hands of so-called Christian nations. Has it occurred to any one to inquire why it is that in India, the Dutch Indies, and, I believe, in French Indo-China, Christianity, as a religion, has failed to be accepted by the influential intellectual classes. This is probably not as true of Japan and China. May the explanation not lie in the fact that Christianity in the first three countries is the ruler's religion, and, as nationalism becomes stronger, Christianity is thrust aside as being the symbol of a governing race? It may be said that Christianity really never has a chance in these countries to be considered on its own merits. Somehow or other, Christianity must divest herself of the imperial purple. Again,

Christianity has been challenged on her failure to live up to her own teaching. On the one hand, her propagandists have attacked the Hindu social order because of its illiberality and failure to acknowledge the equality of all men. It is an irony of fate that some modern Christian countries have erected a social and political order from which the Asiatic and other non-European races are forever debarred. It would appear that a Hindu social order has been transplanted from across the seas, and has taken root in alien soil, among nations whose religious representatives are forever dinning into the Indian ear the injustice of the caste system."—S. K. DATTA in *The Christian Task in India*, 1929, pp. 3-5.

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"Let no one condemn education in India for the unrest it has caused. It would have failed in its purpose if it had not 'troubled the waters.' The observer who can, in these stirring times, turn for a moment from the political arena to the quieter field of social reform will find much to reassure him. There indeed the spirit of God is apparent. In the social reform leagues and charitable organizations that are trying to secure fair play for women and the depressed classes, and to educate them into self-respect, we find a new Hindu, Sikh, and Islamic attitude towards life, animated by Western literature and science and by the personality of Christ. For it is not only by lifting the lower classes from their social degradation to the inspiring fellowship of the Indian Christian community, that Christian missions have set their mark on this great nation; their personal example and persistent proof of the joy of service have inspired many who are not professed Christians to emulate their zeal and set about the purification of their own religions.

"It is easy and dangerous to exaggerate the importance of Christian influence. India has still a long, steep path to climb before she can claim a place among civilized nations, if by that term is meant nations where public opinion is actively organized against social vice and oppression. Christian influence, though widespread, is largely confined to sentiment. It lacks too often the motive power that laid the foundations of Western civilization. Christianity as a beautiful idea sweetens the individual life of many a Hindu. It will not make him a driving force in the world until Christ has for him passed out of poetry into history and convinced him of the fact that God is actually working out His purposes in the world to-day. . . .

"If India will only explore her own resources and develop her own culture in the light of Western knowledge she will achieve something far more important to the world than her own economic and political progress. She will have advanced the triumph of the spirit of man. Moreover, it may after all be that in the personality of Christ the perfect union of East and West will be consummated and the fruits of that union given to the world in a fresh outpouring of spiritual life."—ARTHUR MAYHEW, "Education in India," *The World Tomorrow*, Dec., 1930, p. 499.

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". . . The world around, missionary occupation has gone forward in haphazard fashion. With the exception of work undertaken in the last few years, missionaries have often 'just happened' into certain regions, and have set up work there with slight reference to any other work that might be going forward. Occasional efforts have been made to rectify the resulting over lappings, but not much has been accomplished. Practically every major mission board is thus including in its annual budget sums for the support of work which, had it not been inherited from the past, would never be carried on to-day. Is this not a favorable time for a thorough liquidation of all such enterprises?

"There are very few Protestant mission boards that are not faced by the embarrassment of falling income. This year's receipts, in view of the current world economic depression, are almost certain to be below last year's. And there

is nowhere in sight any indication of return to the levels of missionary giving which were reached immediately after the War. Is it not time for the other boards to do exactly what the Methodists have done—restudy their fields and readjust their appropriations to secure an end to competition and overlapping, to hasten unification, and to foster self-support on the part of churches which are many years beyond the 'infant' stage?"—"A Retreat Forward," *The Christian Century*, Dec. 10, 1930, p. 1520.

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"Six years ago the General Conference assigned me to administrative work in Latin America. I have spent the six years in readjusting, combining, closing down, doubling up, trimming off, and now look back over a trail of abandoned work and broken workers.

"When the cuts began, we resolved to face them like men and keep our troubles to ourselves. We withheld from the home churches the ghastly wreckage of this line of retreat. We thought that in time they would catch up with the numerous demands from other causes and pick us up again before it was too late.

"At present we are on the verge of readjustments so radical that they involve the abandonment of fruitful fields, the denial of obligations assumed in good faith, the withholding of the redemptive message from those to whom we have offered the Bread of Life and now withdraw our hands.

"I am convinced that the home church has no idea of our desperate situation. We have sinned in keeping silent in our day of calamity.

"Here is what we face, with another cut for 1931.

"1. The morale of our missionaries is breaking. When little groups of our thinned line get together the one subject uppermost is that of whose head is to go next into the basket. Our schools are on the verge of collapse, our little handful of evangelistic missionaries is worked to desperation. I do not know a missionary in Latin America who expects to return after his next furlough.

"2. Our national churches and school constituencies are losing faith in our sincerity and in the vitality of our message. They have gone their utmost limit in self-support, and believed that we would stand by them until they could stand alone.

"3. I have never known so many open doors, awaiting opportunities, beckoning hands as now. Did you see the outstretched arms of the multitude that sang the Hallelujah Chorus in the 'Wayfarer?' That's what we face here in Latin America. They trusted that we were those who were to redeem life to richer and higher values. Are they now to look for another?

"4. I have a list prepared of calamities to follow upon another cut. Some of our best work, and a lot of it, must go. Some of our effective pastors must be persuaded, somehow, to locate and go into business. In some of our most fruitful fields we must say that we have put our hand to the plow, but are weary in well-doing and must turn back.

"5. Previous cuts have reduced us to less than our lowest terms of possible endurance. Our workers are not enduring, they are breaking. One more cut and the underpinning will go. Two more cuts and the house will be down on our heads. We face the most disastrous debacle in the missionary history of the Methodist Episcopal Church.

"A great statesman of the church writes me, 'It must be that God is getting ready to work in some new way.' Must it be without the church?

"Do we as a church really mean this?"—BISHOP GEORGE A. MILLER, in *Do We Mean This?* a leaflet published by the World Service Commission of the Methodist Episcopal Church.

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"The number and value of investments of American corporations and business men in each of the South American countries at the close of 1929, according to the Department of Commerce, were as follows:

	No.	Value
Argentina .....	99	\$331,819,000
Bolivia .....	14	61,619,000
Brazil .....	90	193,606,000
Chile .....	51	422,593,000
Colombia .....	63	123,994,000
Ecuador .....	16	11,777,000
Guianas .....	6	5,688,000
Paraguay .....	9	12,615,000
Peru .....	36	123,742,000
Uruguay .....	32	27,004,000
Venezuela .....	52	232,538,000
 Total .....	468	\$1,547,895,000

"Investments of private individuals in the stock of foreign corporations were not included, nor were the bank holdings of foreign deposits, acceptances, loans and securities and individual holdings of foreign corporate bonds."—Based on "Americans Invest Seven Billions Abroad," *New York Times*, Nov. 25, 1930.

"The task of Christianity can never be completed; it is as varied as evolving Indian life itself. Our concern should be whether its capacity to fulfill those tasks is not limited by its alien environment. The missionary system may itself be a handicap, but just here the necessity arises to state what is involved with greater precision. Some appreciation of the problem may be obtained by the analogy of the old 'colonial system' in Europe, which grew up in the eighteenth century, and still continues to exist, although considerably abated in strength, and certainly in public esteem. The colonial system, it is true, had its value; it evolved order frequently out of chaos, its agents were persons of rectitude, and certainly showed great devotion in carrying out their tasks. Yet the system failed when tried with European peoples, as in the United States of America, in Canada, and in other parts of the British Empire, for it was based on the subordination of distant communities to the interests of the metropolitan power. While it would be unjust to assert that the analogy is complete in the realm of Western Christianity, yet there is a certain truth in the contention that Christianity, as introduced to India through the missionary system, has (it may be in spite of itself) exercised a dominating influence of power and authority—this, at any rate, would be the verdict of many a thoughtful Hindu. Where does the solution lie? It may be stated in these terms: the task of Christianity is to create in India a Church—not a community—whose agents will be a spiritual order of men and women, without distinction of race, who will give to India through their lives and teaching the inexhaustible riches of Christ."—S. K. DATTA, in *The Christian Task in India*, pp. 8, 9.

"In this revolutionary atmosphere in China to-day, if our Christian work, such as Christian education, is to move forward, it will have to move forward under certain new conditions and to meet certain new regulations of such authorities as are in power. There is a sense of anxiety among the leaders of our movement. They are not certain if they attempt to meet these new regulations whether they will have the approval of the higher authorities of the Church; they are not certain whether the Mission Boards in England and in America will favor such a change. They are under the fear that the funds may not be forthcoming. I wish to say that all of these considerations arise from the desire for safety. I am not counseling recklessness, but I say, remove that bandage! Christianity has always been a conviction, a faith, an adventure; let's find out what we really ought to say, what we really ought to do, regardless of what it may cost us."

—WILLIAM HUNG, "China's Fellowship with Lazarus," *The Christian Herald*, Nov. 29, 1930, p. 11.

"What is the position of Christianity at this juncture? Christianity has been passing through the epoch of normal development. Churches have been established. The efforts of the Christians are directed towards the maintenance of the *status quo*. They are anxious to retain their social position. They have become a crust, hardened but without contents. We wonder if they have not lost the vitality to grow. While remarkable and even spectacular changes have taken place in the world since the War and since the Russian revolution in particular, in what ways has Christianity grown? The world is progressing fast on the road of materialism and hedonism. How strongly is the voice of the Christian mission raised in the turmoil of the present materialistic world? Is Christianity serving as the social conscience? Has it retained its power to lead and guide, showing the true values in social or economic life and pointing out the true goal? Under the present capitalistic economy, injustices inadmissible to the spirit of Christ are committed among the capitalist as well as the proletariat classes. But against these injustices and evils is our Christianity waging a holy war of the spirit? Is our Christianity bearing its message of love? What is it doing and with how much zeal and with what sort of program is it striving to build a society of equality, justice and love which is free from all violence and exploitation? Is our Christianity fulfilling its mission? Is it not failing miserably?

"Amongst our young people there are considerable misgivings, doubts and skepticism as regards the present-day Christianity. They are in doubt as to whether our Christianity truly possesses that sense of mission and that inspiration which give vision, which burn with vitality, to build up a society of men of uncompromising justice. Is not the Christian church like the weak, cowardly shepherd who would rather guard the remaining ninety-nine than seek the lost sheep? . . .

"Our men are now disappointed. They are weary of present-day Christianity. Among our Christian leaders, even among the young, only a few are able to show the way of true Christianity against the Marxist who is appealing to the youth of the country with precise doctrines and remarkable fervor. Now is the time to consider what may be the Christianity of to-morrow."—KENJI NAKAHARA, "Sixty Years of Christian and Non-Christian Currents of Thought in Japan," *The Student World*, April, 1930, pp. 157-159.

"The program of the church for foreign missions has never been made on the basis of the size of the task, but rather on the basis of what the church members with an inadequate view have thought of the task. We are not approaching the end of missionary work, as many seem to think to-day, but are just well started on the job. . . .

"A great and recurring problem in foreign missionary work is that of releasing the work to native Christians to carry on. I found in my interviews with native Christians on the fields that in every case where it had been said there was no longer any need for the missionaries, that the speaker was thinking of a particular piece of work and not of the problems of evangelizing all the people. In every instance where the native came to a study of the entire field there was an insistent request for more missionaries. It is often true that the missionary becomes attached to a particular piece of work which he has built by years of patient work. He has succeeded in getting fairly good equipment and a comfortable home and these become dear to him. Consequently he is often slow in turning this piece of work over to a native Christian, and moving on to start a new piece of work in new territory. Sometimes when this transfer is made the missionary thinks his work is done and is ready to retire and come home. In the future the missionary must become the pioneer and constantly move on to open new work. I found a number of nationals who said, 'We can carry on this work that is established but we can't start new work.' They felt that this was the

future work of the missionary. It will take many years before the pioneer instinct and ability to develop new ground will be sufficiently manifest in the nationals to warrant the withdrawal of our missionaries. . . .

"We have a great group of magnificent men and women in the missionary service. The church must come to a proper appreciation of them and their service. Among this company are the names of some who will be listed among the greatest missionary leaders of our age. Some sleep beneath the sod in the country of their adoption. Some broken in health or through the infirmities of age, rest a while in the homeland. Others in the most heroic manner carry on the work. Some few have been a disappointment, either in lack of ability or of loyalty to a partnership with the church that commissioned them. This number has been small, and we are all grieved that there has been any failure. There will be other failures just so long as this work is committed to human hands. Yet the church stands in great danger to-day of having the mistakes of the few so continually heralded that the long list of faithful men and women are being forgotten. . . ."—JOHN R. GOLDEN, "The Foreign Missionary Task as I See It," *World Call*, March, 1930, pp. 9, 10.

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"Specifically, the place of missionary effort can be seen in three chief phases of the Christian task in China. First, there is a vast amount of pioneer work to be done, which a full generation will hardly begin. Very little of it can be undertaken by Chinese Christians unaided, for they must struggle hard for their own existence. There are areas of thousands of square miles without a single church, and millions of persons who have never heard a Christian preacher. Here are still the greatest untouched fields of the earth, and but for our efforts they will long remain untouched.

"Second, in the better developed congregations and in the more general services of organization, publication, coöperation of many kinds, experimentation, and adaptation of the heritage and achievements of Western churches, there are many places in which the help of missionaries and mission funds is greatly needed and desired. Numerous efforts would have to be abandoned immediately without such help; others would be tardy and limited if it were withheld. In all enterprises of this class, successful assistance must be on a basis of coöperation amid many hindering and conflicting influences, a task which demands high personal qualities among missionaries and among Chinese leaders, qualities that are not in every case adequate on either side.

"Yet some of the most hopeful progress, as well as of the most perplexing strain, lies in this field. Adolescence is hard on the whole family, but it's no time to break up. Much of the reward of past devotion will be won by faithfulness in these and coming years.

"Christian institutions, especially schools and hospitals, are a third element in the missionary program. They are prominent in service rendered, in fruitage of life, in cost to maintain, and in problems arising out of their nature as semi-public, semi-technical enterprises. Doubtless they will be less distinctive than in the past, when they showed the way to a slumbering country; yet the problems of ignorance and disease have scarcely been scratched, and with the most favorable view that the facts can support, there will be appalling need for at least fifty years. Non-Christian schools, government and private alike, are utterly inadequate in quantity, in spirit and character, and in educational thoroughness. Important cities, to say nothing of vast provincial areas, have no real hospitals; and competent private practitioners are scarcely known. For schools and hospitals alike, it is pitifully impossible to find personnel with the necessary character and training or means to provide equipment and current budget among a poverty-stricken people. Approval of a desire on the part of 'Young China' to remedy this situation, and of natural pride in beginnings now in prospect, should not obscure the fact that there is very little of real achievement."—SEARLE BATES, "What Is the Future of Missionary Work in China?" *World Call*, Jan., 1930, pp. 29, 30.

## HOME BASE CULTIVATION

### QUESTIONS

1. What motives are being appealed to through missionary cultivation in the home churches to-day? To what motives are people in the churches actually responding with life service or money?

With what motives for the expenditure of life and treasure in *foreign missions* should the Christian folk of America be challenged to-day?

- (a) Obedience to Christ's command to go to all the world?
- (b) Doing the will of God?
- (c) Lostness of the peoples of other lands who are to be won to Christ?
- (d) Opportunities for the investment of, and the fullest realization of, life through devoting it to an ultimate and world-wide task?
- (e) Opportunity through world neighborliness to share in meeting social need where economic and intellectual lag are most destructive of human values?
- (f) In view of the increasing inter-relatedness of all of human life on the earth, the necessity of sharing our values in order to retain the values for ourselves and to have a share in the values of other races and peoples, and finally, to achieve through the process still higher values?

2. What information is most needed, about conditions in the home churches or about those in mission lands, if we are adequately to meet the present situation? Where is the "intelligence department" breaking down, if at all?

### QUOTATIONS

"Missionary work has left its mark on the story of the nations. It is no mere enthusiasm, but sober judgment, that tells us how modern Hinduism has been remolded by its contacts with Christianity; how profound was the effect of missionary education in China; or how for long years the only messenger of hope and help to the African was the missionary.

"It is, we repeat, a great record. And it will surely continue, for the missionary passion lies much too deep in the heart of Christianity to cease while the world does not acknowledge Christ. Nevertheless, it is still a question whether the mind and heart of the Church will respond to the missionary call in the world to-day with the ardor and *abandon* which that call demands. Never did more difficulties press in upon the missions of the Church. Never did more subtle problems call for its best intellects. Never were there more strongholds that challenged the passionate surrender of life to cast them down. Never, on the other hand, were more vigorous and systematic efforts put forth to bring the facts of the missionary enterprise to the knowledge of the Church. Still the balance swings uncertain. Is the missionary task to be the care of the whole Church, or of an enthusiastic but tiny minority within it? Will the main stream of the Church's life, as it gathers strength again after the cruel losses of the War, turn away from the thought of the world mission of Christianity as unessential, archaic, and misconceived? Or will the Church give itself to its world task with all the passion and more than all the knowledge of the earlier days?"—WILLIAM PATON, *A Faith for the World*, 1929, pp. 10, 11.

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"The erection of material buildings and the appointment of missionaries are only means to an end, and it is the end we must keep definitely before us. What is that end? It is the extension of the ministry of Jesus. Through His servants

He will lay His hands upon the heads of little children and bless them with truth and love and life; He will impart health and hope to thousands who, without this ministry, would dwell in hopeless suffering and in the shadow of death; He will expel the demons of cruelty, superstition, debauchery and nameless evils; He will emancipate and elevate womanhood, create the home where love and purity dwell, and restore the lost image of God in men and women. Who will deny this saving ministry to a single town or village, or a single man, woman or child to whom it is possible to send it! We are extending the ministry of Jesus, and we invite all who will to share in this holy crusade, and to make any sacrifice required for His sake."—C. STEDEFORD, "The Spiritual Extension," *The Missionary Echo* (United Methodist Church of Great Britain), 1930, p. 226.

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"All the world which the early Christians knew was one nation. Nor did they seek to spread a culture or a civilization, or even an ethic, though moral purity and moral passion were a part of their power. Their one motive and purpose and aim was to proclaim a message, to tell news, to deliver their witness, to make Christ known, hoping and striving to persuade men, but bearing their witness and telling their story, whether or no.

"This is the fundamental basis of missions—namely, the essential nature of Christianity as a message of salvation, of the grace and love of God in Christ, the story of His life and death and Resurrection, the significance of His work and His person to individual men and to society and to the world. There is given in Christ that which is unique, indispensable, sufficient, complete and final. If we believe this, missions inevitably follow. If not, missions will fade out. We do not say that we know it all; we say just the opposite, that we do not know it all. St. Paul said: 'We know in part.' But it is all there in Christ. We do not need and we do not seek anything that is not in Him. In Him dwelleth all the fullness of the Godhead bodily. Christianity is this faith. It is the declaration of this faith to the whole world. It is the effort to realize this faith ever more and more in human experience. Here is where the early Church stood. Here the foreign mission enterprise stands to-day. Its basis is in the very character of the Christian Gospel as the good tidings of the only Lord and Saviour of mankind.

"Because of what Christianity is, it must be spread over the whole world and offered to every man. Every man and the whole world need it. The early Church believed that every man and the whole world were in desperate need of the Gospel. And this is what the foreign missions enterprise believes. Just as the unique and uniquely supernatural character of Christianity has been glossed over, partly as a result of the misinterpreted study of comparative religions, so have we glossed over the depth and reality of the world's need. One reason for this has been the decent sense of our own need. But that is only a confirmation, not a qualification, of the fact of the need of humanity as one of the bases of foreign missions. All men need Christ, not Hindus and Moslems only, but Christians, too, and all equally. When we say that men are in dire need of Christ's salvation, we are not excepting or exalting ourselves. We are in the same need as all men, and all men in the same need as we."—ROBERT E. SPEER, "Some Living Issues," 1930, pp. 226-228.

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"Why Christian evangelism? It is not for swelling Church rolls or endeavoring to weaken other religions or disseminating Western culture. It is because the Christian has had an experience of such infinite value to others that silence can be interpreted only as selfishness. In a world where sin is so destructive, the news of possible release is a matter of supreme urgency. In a world where materialism is rampant, the spirit of Jesus should bring a sharp reorientation. In a world where cynicism and pessimism hang like a depressing pall, the good news of Christ should bring radiant sunshine. 'I came that they may have life

and may have it abundantly.'”—WILBUR S. DEMING, “Are Christian Missions Out of Date?” *National Christian Council Review* (India), September, 1930, p. 434.

“Whether traceable to Detroit and Jerusalem or to other forces, that there is a renewal of missionary interest in the colleges of the United States and Canada is not to be disputed. We see evidences of it on every hand, not the least of which, in our own Student Volunteer Movement, is the fact that during the year 1929 there was an increase over 1928 of 140% in the number of new Student Volunteers enrolled. . . .

“To-day students are asking no fewer questions than they did during the years of post-war reactions, but the element of criticism and cynicism seems to be disappearing. For the most part, questions to-day grow out of a genuine desire to know the truth and a determination to discern what the truth may mean personally to the one seeking it. The spirit of self-defense, of seeking an alibi, seems to have given way to a willingness to become even a missionary if so doing offers one of the best ways for overcoming the ignorance, poverty, disease, injustice, and sin of this present-day world of ours.

“The following are some of the questions which . . . our secretaries are meeting with on almost every hand: What is the first step toward becoming a missionary, and what sort of training ought prospective missionaries to receive? Is it necessary to have a universal religion? What is the best way for students to serve in this day of open doors? Do conditions in America make the other nations chary of accepting our Christian message? To what extent are Christian nationals taking over the work hitherto done by missionaries? What is the relative value of sending missionaries to other lands in contrast to work among foreign students in this country? What are the types of service most in demand? How can those of us who remain here gain and keep a true perspective of the missionary enterprise? Are the different denominational agencies getting together in the missionary enterprise? . . .

“This is encouraging, but it is far from satisfactory. More than 1,000 new missionaries should be sent out from North America every year simply to compensate for personnel losses through death and retirement. Failure to do this means that so far from increasing we are actually decreasing the active missionary force. For example, in sending out only 667 new missionaries in 1928, we fell below the replacement level by more than three hundred. And this we have been doing, in varying numbers, since 1925.

“This state of things alone should keep us from any too great rejoicing in the slight increases which have come. It should rather help us to see that as far as the colleges and universities are concerned, we must work for a generation of students who are unwilling to let the financial condition of the mission boards be the absolute standard by which they determine their response to the missionary enterprise but who instead will determine their response in personnel and funds by the great realms of unmet human needs the world around. Apart from such a generation of students, we may be able, by the present upward trend of things, to hold our own, but certainly no great advance can be made. We should cease focussing attention on church board deficits and other hindering circumstances and go out with that faith in God and that contagious enthusiasm, inspired in the hearts of all who keep company with Jesus Christ, to do our very best to make Him known, loved and obeyed throughout the world and thus make over this world in which we live after the pattern of Christ-likeness.”—JESSE R. WILSON, “The Response of American Students to the Christian World Missions,” *The Student World*, July, 1930, pp. 303-305.

“If you will receive a personal testimony, the last twenty years have taken me rather far afield throughout the world and have given me the privilege of two years in Europe and thirteen years in the Far East, with travel in almost two score of countries and major colonies. This contact has brought me in

touch with no religion, no philosophy of life, no civilization that begins to equal that of the Christian faith. I am convinced that the hope of the world, as well as the hope of the individual, is in pushing out the horizons of Christianity to the ends of the earth geographically, to the limits of the capacity of the human brain intellectually, and to the farthestmost outreach of the human soul; and that this can be done with safety and success only if Christ be at the center to save us from becoming lost in the jungle that is about us.

"I am convinced that if in the next decade our entire Christian missionary force should find it impossible to build a single additional church or to win a single convert to the Christian faith, the program would be worth all that it costs in men and money, solely for the contribution to international and interracial good-will and understanding. Surely this is a thrilling task, to have a part in sharing this abundant Christian life with the peoples of the world and, along with this, to carry to them an ideal of human brotherhood which shall make it possible to beat our swords into plowshares and our spears into pruning hooks.

"More than that, I am convinced that unless some such ideal as that of the Christian brotherhood comes to the races and nations of men at the far corners of the earth, we shall have to postpone for a long time to come the hope for a warless world and a peace which now passes the understanding of the human heart. This, then, is our privileged task, to introduce men to each other and to introduce the human soul to a Heavenly Father."—BISHOP EDWIN F. LEE, Methodist Episcopal Church, *Woman's Missionary Friend*, Dec., 1930. p. 439.

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"Two facts create a perplexing and baffling problem in our religious life to-day. The first is the startling decrease in both missionary gifts and interest, and the second is the equally startling decline in membership and in financial receipts of the churches at home. Practically every foreign mission board has announced a deficit and a curtailment of its program, and the headquarters of every denomination have announced, if not an actual decrease in membership, a declining percentage of growth.

"There are a thousand reasons for this decline in interest in, and the giving of funds to the Christian cause both at home and abroad, and all of them would be true when local conditions are examined. But it seems as though three main factors have visibly caused the situation.

"We have definitely lost the sense of the immediacy of the gospel message. Every one knows that the Christian message of even two generations ago was founded upon the belief that there was not a moment's time to be lost in the proclamation of the 'good news.' Men and women were dying, and their immortal souls were being lost, because the message of salvation had not been given to them. . . .

"When we consider the cause of missions the case stands out in startling clarity. The old missionary address, depicting heathen races being engulfed in hell because enlightened lands were too selfish or too slow to send out heralds to give the message that would save them before death overtook them, is simply not being delivered any more. . . .

"Of course, there has been no planned effort to change consciously either the missionary appeal or the content of what was called the gospel sermon. It has simply come about that we now understand that the mere declaration of the gospel, and its mental acceptance in a moment of time, is not enough. We now know that it takes more than a moment to inculcate a religious spirit in a man. It takes a lifetime. But while to some the change in this process may make the urgency of beginning the long educational venture all the more immediate, the fact remains that to the average man it has made the process seem very complicated, and therefore remote. He could be stirred into action by the alarm to 'Rescue the perishing,' but an educational plan is too far re-

moved from his sphere to arouse a spirited interest, and with the immediacy gone, he has slipped back into apathy and nonchalance. . . .

"The sense of necessity has also been lost. This seems due to the change that has occurred in the old conception that life could not be complete without religion. For an older generation, of course, a question concerning this never arose except in limited and isolated intellectual circles, but the condition has greatly changed since then, until it is probably true to say that the majority of people to-day are under the influence of the suggestion that the good life may be found without the benefit of religion, or, at least, without what has been the definition of religion of the majority.

"This undoubtedly came out of the post-war reaction, and most people who recognized the tendency expected it to subside with many of the other extravagances of that unsettled period. But instead of disappearing it has grown both in volume and in strength, though it must be said that most of it is inarticulate and unnamed. . . .

"Others have taken a conscious attitude and have decided that it is not necessary. These fall into two groups, the first of which vitally affects the missionary program. They are the people who have made a study of other faiths of mankind and have found there values and truths which have made them hesitant to state that their religion is a necessity in the light of the truth which the world already contains. Even those who are conscious of the value of the Christian way of life for themselves are becoming extremely hesitant at attempting to tell the disciples of Gandhi that sacrifice is the way of life, or at speaking to Tagore of the idea of a spiritual conception of God. Some of us may believe that a new conception of missions which is defined in Dr. Fleming's phrase of 'sharing one's faith with others' makes our new definition of Christian missions more important, but the man in the street has not contemplated this conception, and because he has caught a glimmering of an idea of the validity of other faiths it has cut his belief in the necessity of his own. . . .

"Others have changed the sphere of the importance of religion to other realms of activity. There always have been other forms of activity but up to the present time religion has always been able to maintain its crown as the activity of the greatest significance. Literature and drama and art could flourish in Greece, Israel and Rome, but the temple still remained supreme. The power of the state could grow in the Middle Ages, and commerce could inflame men's minds in later centuries, but each finally acknowledged the Pope at Rome, or the rule of the Calvinistic church authority. The priest at the altar, and later the black-gowned minister in the pulpit, still ranked as the activity of greatest importance.

"But there is no vocation that is willing to have religion outrank it in importance to-day. In a day of expression we have reached that very healthy state of mind which declares that life was made for the expression of beauty and of truth, and that if the drama or art, or engineering, or medicine expresses life in terms of that beauty and truth, it is that which we have always called religion. And scientific research claims its place of importance beside the altar, and indeed, when a Noguchi dies while experimenting with disease on the coast of Africa it is willing to ask if there is anything different from religion in that? The social worker has also made his belief clear that religion may be interesting to those who have leisure for it, but that justice must come first and then there may be time for a mystical experience. It is no piece of chance that the greatest social experiment in history, that of the Soviet adventure in Russia, is stating in clear and unmistakable words that religion is no longer not only unimportant, but really dangerous to the welfare of mankind. From the nonchalance of those who throw away religion as they throw away a burnt match, to those who hate it so that they set out to destroy its very existence, there is a very widespread dissatisfaction with the ancient idea that religion

has a superior, or even equal place, with other activities and expressions of life.

"For whatever other delineation we may make concerning the characteristics of the people of this age, it seems true to say that to most people religion is not the important factor that it was in the life of previous generations. Men know that they cannot live without education, economic security and the arts. They are beginning to believe that they can do without religion, and so they are beginning to define religion as a luxury, pleasant, but not important. . . .

"The two realms wherein . . . search must be made are those very apparent ones of the idea of God, and the basis for authority of a code of ethics which will be accepted by educated people.

"It has come to pass now that we have entered into a time when we talk about believing in an idea of God, or of not believing in God, without a definition of our terms, and so we are in a position where one does not know what the actual meaning is of the book or article he is reading. One man who says he believes in God may be farther away in his deductions from another man who states his belief in God, than he is from a man who cannot discern any trace of what he would call God. The fundamentalist, the modernist, and the humanist use the term God with practically three distinct definitions, and almost any debate upon the subject ends in futility. We need a frank recognition of the fact that the fundamentalist and the humanist, and all the various shades of opinion between, are conjuring up fancies in their minds as to what they think God must, or must not, be, and then berating one another for having a different conception. . . .

"Yet there are too many educated, earnest and open-minded men who state that they cannot discern any trace of God, and too many educated, earnest and open-minded men who are willing to say that they cannot rationalize existence without some definition which may be called God, to allow us to rest in our present state. A Lippmann and a Fosdick, and the many lesser Lippmanns and Fosdicks, do not belong in separate camps, but should be comrades upon the same quest. Most of us want to admit that we see through a glass darkly, but we are eager to join minds, as well as arms, with all who dream that some day they will perceive the meaning and the reality, face to face.

"And the quest for an ethics which will command our intellectual respect and empower our wills must be part of the adventure. The authoritarian era has gone, except for those souls who prefer the monastery to reality, and our ethics must pass through the test tubes of our sociology, psychology and kindred sciences, and be judged by the white light of human experience. From the ten commandments to the sermon on the mount the test is being made, and the answer shall be given only to those who are willing to make a search in this realm with any comrade who also is seeking, no matter what may be his name. Then what an experience lies before those who believe that religion does hold the vitality and the mind to make such an adventure!"—RUSSELL J. CLINCHY, "Revitalizing Religion," *The Christian Century*, Oct. 8, 1930, pp. 1212-1214.

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"We do not need a new interpretation of Christian missions, but rather a revival of their most ancient form based on the consciousness of the final and absolute superiority of the Gospel over all other religious messages of the world." . . .

"If there exists a 'superiority complex' in the mind of the missionaries, they ought to analyze it. They even ought to destroy it as it touches Western civilization, mere ethical ideals and so forth. But which is more important, they never ought to destroy their conviction of superiority concerning the central sphere of their endeavors, the Gospel of Christ. They may need to translate and transform their special feeling of superiority into a better founded conviction, to prove it by better arguments, to lift their minds from vague subconscious emotion into a clear and conscious apprehension, to make their

convictions conform to the typical forms of superiority found in Holy Scripture. But all these tasks do not touch the fundamental perception, that *Christian missions must be based upon a conviction of the superiority of their message, if they are to remain sound and honest.*"—JOHAN MATTSON, "New Mission Problems in China," in *The Twelfth Lutheran Foreign Missions Conference of America*, 1930, pp. 12, 13.

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"Editor *The Christian Century*:

"SIR: 'The Church Woman' and 'Church Work for Church Women' are the titles of two provocative editorials that have appeared in recent numbers of *The Christian Century*. According to these articles 'the local church must be wholly re-oriented in relation to its function as the builder of a Christian society.' 'And the easiest way to begin is with the women of the church.' But 'women's activity' is not only the 'most promising field for reconstruction'; it is also the 'neediest.' Women's work in the church is described as being confined chiefly to the Ladies' Aid society and the Women's Missionary societies. The members of the Ladies' Aid live a 'sordid life' in the 'kitchen of the church'; the missionary women sit in the parlor 'aloof from reality,' while 'clearly the place for an adequate organization of church women' is in the 'spacious living room of our social household.' . . .

"The missionary society members are not queens sitting in the parlor. They have not been waiting for an editor of *The Christian Century* 'bluntly to say that the traditional conception of missions, home or foreign, or both, as the chief and most characteristic function of the church of Christ is obsolescent and will soon be obsolete.' . . . It is in the local missionary societies more than anywhere else that the rank and file of church women are getting to feel the 'responsibility of the church for bringing the influence of Christ's gospel to bear successfully upon the social order.' The missionary societies are no longer 'following a prescribed program prepared at denominational headquarters and dealing with the work of the denomination's own missionaries.' For years both home and foreign missionary societies have been studying textbooks prepared under interdenominational auspices. These books have been teaching the rank and file of church women to think for themselves and they are not totally unaware of being represented by the overhead organizations when such organizations 'speak for so many million church people on world peace, or on race relations, or on crime and lawlessness, or on prohibition, or on political corruption, or on the moral aspects of immigration, or tariff, or child labor, or working hours, or on any of the issues which from time to time become acute in the process of Christianizing the social order.' . . .

"The women have been occupying not only the kitchen and the parlor of the church. They have also been frequenting the study hall and the library. Not only to them but also to the habitués of the pulpit, the dining room, the directors' room and the sordid counting room should be extended the invitation to come into the 'spacious living room of our social household.' The editorials under consideration do not attempt to take up the question of electing women as office bearers of local congregations. That is a theme in itself. Yet local congregations would profit immensely if more women were in the directors' rooms and counting rooms of the church and more men were in the libraries and study halls."—LAURA GERE THOMPSON, "Begin with the Women," *The Christian Century*, Oct. 1, 1930, pp. 1188, 1189.

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"It is a common claim made nowadays—and made especially in behalf of the tolerance of Hinduism—that all religions are equally true. If Christianity were merely, as some consider it, the product of human aspiration and desire, even divinely kindled aspiration, then the claim of equality with it made on behalf of such religions as Hinduism and Islam might be justified. But Christian men do not create the Christian facts; they receive them. For Christianity

is not summed up in our reaching up to God, as the ethnic religions are. Christianity is specifically and essentially God's descent to us by Christ Jesus.

"Further, we can only possess Christ Jesus, so that He shall be our Lord and our Saviour, when our eyes see Him and our affections lay hold of Him and He becomes ours by an inward process of assimilation. That involves that our message is wholly a message of the spirit, to be commended only in spiritual terms and to be appropriated solely by a spiritual response. The effect of a clear realization of this fact upon the methods we employ to commend our message must be profound. No methods of propaganda that are unspiritual, that are other than can convey the spirit and grace of Jesus Christ to the hearts and minds of men, may be employed by us. That is a principle that must govern all our missionary effort, and what it involves in regard to the means we use we must continually consider anew. The Christian message has these two aspects that must be ever before those entrusted with its proclamation: on the one hand, its exaltation and urgency as a message not of our discovery but that has come down to us from God out of heaven; and on the other, its spiritual appeal as a message that must win its way by its own beauty and its own power to charm and to convince."—NICOL MACNICOL, *India in the Dark Wood*, pp. 178, 179.

"Mechanical invention has within our lifetime revolutionized transport and communication by land and sea and air, and made the ancient and narrow geographical limits uncouth. Counties of England do not exist for the motorist. Amy Johnson, as she flew half-round our spinning earth, must have felt how ridiculous were the artificial boundaries men had made for themselves. Wireless takes no notice of our national hedges and racial fences, but flings its leaping waves round the earth with the divine impartiality of One whose sun shines upon the just and unjust. Its only barrier, at present, is language; and we may be forced to invent a common speech. Commerce is to-day becoming more and more international, and the restricted trading of a century ago seems ridiculous to the world now. Our much-talked-of 'depression' in Australia is largely the result of the state of world markets, and our wool, wheat, butter, and gold find value only in a world-wide exchange of commodities. Science and Invention, Knowledge and Literature, Art and Music, are all becoming links by which

"The whole round earth is every way  
Bound by gold chains about the feet of God."

"Our international relationships are becoming so intimate in these various ways that national navies and armies are commencing to excite a smile—and that is the beginning of their end. The protection of human life and culture against the low elements in the race must, like commerce, science and transport, be on a world basis. Hence the League of Nations.

"We are slowly coming to see that faith and morals must eventually be world-wide. There cannot be a low moral standard in China and a high one in America; there cannot be a degraded Africa and a refined England; for the morals of countries, like the great seas surrounding them, are being mingled by great tides and mighty currents.

"The real problem of the world lies here. There can be no enduring peace on our earth, no true understanding among nations, and no worthy progress toward higher being until there is a general improvement in moral life—until Christ's dream of a universal Kingdom of God on earth finds fulfilment. The world's real danger is not some vague 'Yellow Peril'; not some mysterious 'Black Flood'; not some turbulent 'Asiatic Fanaticism'; the real danger is too low a moral level, whether at home or abroad."—*The Missionary Review* (Australia), Nov. 5, 1930.

"Editor *The Christian Century*:

"SIR: Much of your writing about foreign missions seems to me to be addressed principally to the mission boards, as though they are greatly at fault in their administration, and as though they could change their policies as they please. That seems to me a mistake, to which I would call your attention, without otherwise commenting on your articles. The boards are administrative agencies not only of the church bodies that govern them but more especially of the Christian people who provide the money and the missionaries for this work. The missionaries seem to me to represent quite fairly their supporters. Your writing, to be really effective in a constructive way, ought to be addressed to those whose purposes the boards serve.

"Can you not make an appeal that would really reach the people who would change the policies and programs of the boards, calling upon them to come forward and help to make foreign missions what they ought to be? Of course, there ought to be changes in our missionary methods, if for no other reason than for the sake of adaptation to a rapidly changing world. My complaint is simply that most of the folks who have fine theories about what missions ought to be do so very little about it. They talk and write a lot and not much more. In inelegant but forceful language, I suggest that you now tell them to put up or shut up.

"Foreign missions are the expression of the devoted purpose of good Christian people who are eager to share their faith and hope with others. The blessing of God has been upon them and their work and the results far exceed anything that the meager, grudging support of the churches justifies us in expecting. Is there any more glorious chapter in the history of the church than that which records the missionary expansion of the Christian religion in the last fifty years? The missionary task—unfinished in its geographical extension and only begun in bringing the spirit and love of Jesus Christ to bear upon all that men think and do—is one that this generation must now carry forward. The boards will be quick to respond to do what their supporters want done. The statements of the Jerusalem Council in 1928 are not by any means the last word about missionary policies and programs—the boards shared actively in making those statements—but they seem to be far in advance of the thought and purpose of our churches. Can you not give some real help in bringing the churches up to where the boards already are?"—A. L. WARNSHUIS, *The Christian Century*, July 30, 1930, p. 934.

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"Here . . . is the G.H.Q. of the Protestant mission world saying exactly what it thinks of the comments on the missionary enterprise which have appeared in *The Christian Century* during recent months. And the comeback of G.H.Q. boils down to this: 'Put up or shut up.' Heaven be praised for plain, colloquial speech!

"To understand the point of Dr. Warnshuis's demand, the reader must recall what has already been said in these pages. In two editorials, one appearing in the issue of March 12 under the title, 'Can Christian Missions Be Saved?' and one on June 4, 'The Missionary Retreat,' a diagnosis was attempted of the present obvious slowing down in the tempo and effectiveness of the Christian missionary enterprise, with some suggestions as to ways by which the condition might be remedied. The principal points in this diagnosis have been two:

"1. It has been said that, with the exception of the work of a few notable individuals, like Kagawa, or a few notable institutions, the Christian missionary enterprise is not to-day influencing the thought of mission lands as it did a few years ago. The reason for this diminution of influence was found in the tremendous political and social issues, amounting to revolution, which engrossed the attention of the nationals of mission lands, and the growing belief of these

nationals that Christianity has no message or other contribution which is vital for the pursuit of their present major interests.

"2. It has been said that mission fields are weighted down with representations of Christianity which are so reactionary, both theologically and socially, that they afflict the whole Christian movement with hesitation, while they destroy hope of future influence by identifying Christianity, in the minds of thinking nationals, with impossible intellectual attitudes.

"To deal with these two general conditions, the suggestion has been made that the mission boards of churches with a modern theological and social outlook combine to foster a united missionary enterprise of sufficient power and distinctiveness to impress the thoughtful portions of the non-Christian world. 'If they [the boards] will unite to promote an enterprise liberal in theology, progressive in social outlook, and free from the control of the past in method and organization, they can produce within half a dozen years a new order of missions adapted to a new world, and capable of drawing out from the more progressive minded churches a new allegiance. . . . While the missionary enterprise, under the control of the denominational boards, remains divided, hesitant, and seeking to accomplish the impossible end of retaining the sympathy of the intensely stirred people of mission lands while not disturbing the conservatism of denominations, boards and missionaries, the sort of work that will result cannot command any large loyalty from thoughtful Christians. It is too stereotyped, too much beside the mark, to count in a revolutionary period. Therefore, the question to be asked of the mission boards, when they protest their concern for the enterprise in their keeping, is whether they are ready to get together in a genuinely united endeavor, declare their own freedom and that of their missionaries, and launch out on an uncharted sea.'

"Dr. Warnshuis says that this question should not be addressed to the mission boards at all. The trouble, he holds, is not with the boards. The trouble is with the churches, the congregations and the Christians behind the boards. It is the failure of churches, congregations and Christians to make clear their desire for a different sort of missionary enterprise that is responsible for the stereotyped and hesitant enterprise that now exists. . . .

"We accept it as a fact that the missionary societies are temporizing with a desperate situation because they believe that they have temporizing churches and Christians behind them.

"Perhaps they are right. Perhaps a majority of the churches and congregations of America want a safe-and-sane, stick-to-the-good-old-ways sort of missionary movement. Perhaps a majority of American Christians are content to have things go along about as they will, provided they don't get too different from what they have been. But not all congregations, not all Christians, are content with the Christian missionary enterprise as it has been during the last few years! Scattered all over the country there are churches and individual Christians who have a vivid enough sense of present world realities to understand and respond when a call is made for the spreading of a type of Christianity that can join a revolution. . . .

"What kind of Christian missions are *you* ready to support? When Dr. Warnshuis, and all the other important leaders of the missionary cause, talk about 'sharing,' what sort of Christianity do you want to share? A Christianity that represents intellectual and theological obscurantism; that represents a church divided into meaningless and competing sects; that represents a financial imperialism, with the hand that writes that pay-check laying down the church policy? That sort of Christianity is being shown on every mission field to-day, and Dr. Warnshuis says that it is useless to appeal to the mission boards to change the situation.

"If this is *not* the kind of Christianity which our readers wish to share with those of other lands, it is time, as Dr. Warnshuis points out, for them to make their desires clear. How can they do this? Obviously, the first step must be

by ceasing to appear to approve a program which is tolerated rather than approved. If the boards are going to take it for granted that present policies are satisfactory as long as financial support continues, then the blind, blanket support of the past must be ended. But immediately there must follow a second, and positive, step. The congregation or Christian that withdraws blanket approval from the old program must find or develop types of Christian sharing across racial and national lines which deserve support. . . .

"A few years ago the General Medical Board started out to grapple with the world's disease. It made up its mind to secure, as a first step, dependable information as to what institutions already functioning were doing or could do work that deserved encouragement and support. It secured that information. It thereupon indicated the places where it meant to throw in its support. The present program of the General Medical Board, which is probably the most intelligent piece of international philanthropy now in existence, is the result. It is equally possible for progressive churches, congregations and Christians, if they are determined to share with others only a kind of Christianity that truly and adequately represents them, to find persons and institutions and enterprises on the missions field which merit their support."—Editorial in *The Christian Century*, July 30, 1930, p. 934.

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"The foreign mission movement is full of shortcomings. It must inevitably be. Its central idea becomes confused. The great religious and theological convictions back of it become relaxed or distorted. Its best agents realize most their inadequacy. And all of its agents are not best. But so far as it is genuine and true it will go on, and criticism will help it and not hurt it. It will winnow and clarify, and while it may cut down the volume of support, especially the unjustified criticism that goes on within the Church and among the Christian people who ought to be supporting missions, all this will be beneficial. Foreign missions have always been a small minority cause, and will continue so. The worthwhile causes live by their worthwhileness, not by majority commendation.

"The central questions concern, first, their fundamental worthwhileness, and, second, their general process and particular methods. As to the first point, the essential problem is simply the nature and worth of the Christian religion or, as we would rather say, of Jesus Christ our Lord and Saviour. There are those who object to the claim of Christianity, that Christ is unique, universal, and final. The foreign mission enterprise rests on this claim. But, even when this is nominally conceded, or where it is admitted that Christianity is the superior religion, it was formerly argued that foreign missions were wrong because they were presenting Christianity apart from and before the arrival of Western civilization. Modern criticisms, on the contrary, attack foreign missions for too great implication of relationship with Western civilization. Indeed, the same critics to-day will complain of foreign missions on wholly opposite grounds, on one side because it is too much mixed up with political and social ideals, and on the other side because it is not mixed up enough. . . .

"The critics annul each other. They demand that missions should be more simply evangelistic and more exclusively educational. They say that the native church is sycophantic and parasitical, and also that it is in rebellion against the missionary and his continued tutelage. They declare that missionaries should be about their primary business and let social and economic issues alone; and at the same time they call for the concentration of missions on the industrial and material betterment of local and national conditions. They deride the statistical reports and the supposed demand by the boards and home churches for statistical results; yet they propose, nevertheless, a set of more rigid statistical requirements and the application of statistical tests to missionary service in lieu of 'vague generalities about the spiritual results of missionary effort.' They lament the lack of missionary sacrifice and the collection of missionaries

in larger centers, and in the same breath condemn the single women missionaries who go off to live in the interior among the people. And such a list of contradictory demands could be lengthened indefinitely.

"But the method of letting critics answer one another does not meet the queries with which the foreign mission enterprise ought always to be examining itself."—ROBERT E. SPEER, *Some Living Issues*, 1930, pp. 235-238.

"The success of missions, as of all other enterprises, lies ultimately with the plain man. The trend of history shows conclusively that institutions made to endure must be based foursquare on him. The plain man is real, unlike the 'economic man,' the figment of an older imagination. He is not the 'man in the street,' that gossiping idler whose opinion means so little. He is the man in the factory, and the office, and the shop, who spends his life filling a niche, and for the most part filling it well.

When an enterprise begins to fail it is because it lacks the support of ordinary people, perhaps because there are not enough of these to support it. No official astuteness, no combination of committee work can possibly make up for such a lack. When, therefore, an enterprise is begun, whether it be commercial or religious, it is necessary to ask three questions. The first is: Are there enough ordinary people to support this enterprise? The second is: Will they support it? And the third is: How can they be informed of it so that they will support it?

. . . Wherever the blame lies, it does not yet lie with the plain man. He may not be much of a Christian in the strict sense of the term, but he is usually an eminently decent fellow, a really 'good sport,' and any great crisis will show that he possesses the fundamental Christian qualities, often in a high degree. The fact that he has not yet put his whole weight behind the missionary enterprise is because his views on that enterprise are inadequate to large giving. Everybody relative to his means must give largely to something, even if it be only to hoard in a stocking, and a man's giving is determined by his views and sympathies. If you regard missions as merely a benevolent enterprise they will inevitably suffer, for benevolence is broad, based on a great deal of very thin sentiment common to all men, whereas missions can be engaged in only by Christian people and Presbyterian missions only by Presbyterians. The sentiment must therefore be strong and enduring, based not merely on intuitive sympathies but on reasoned convictions. . . .

"Arising out of this quality of everydayness and akin to it is the growing resemblance between the work abroad and the work at home. The work of the individual church both at home and abroad is to-day largely missionary work in the precise meaning of that term. There is indeed a difference between 'missionary' work abroad and 'mission work' at home in that the background is different. In the one case you work amid the decay of a faith that is not your own, in the other amid the decay of a faith that is your own. But this does not alter the fact that in both cases the worker is a missionary, and there is no doubt that the work in the average home church is approximating more and more to the work required on the foreign field. . . .

"The question missions are asking concerns us all, whether we believe in what we call 'missions' or not, and concerns us vitally. The plain man has never really got beyond the picture-book missionary. What he needs is an intensive education in the meaning of modern missions. He needs to realize that this is a missionary world, that missionary activity is going on in all directions, that 'the firm is dead that does not advertise.' He needs to realize that those nations to whom sometimes he deprecates sending 'missionaries' are themselves missionary, that they have overflowed the Asiatic seaboard and are spreading from the Far East into the Far West. Whether we go to them or not, they will inevitably come to us, and how they come to us will depend largely on how we go to them. He needs to realize that the devil is a mis-

sionary from the beginning, that drink is missionary, militarism is missionary, vice and avarice are missionary, and that the devil goeth about. He needs to realize that on any right view it is not the exceptional and grotesque thing to be missionary; it is the exceptional and fatal thing not to be so. Every man is a missionary about those things in which he sufficiently believes. If we say we do not believe in missions it is not because we do not believe in missions. It is because our faith at its very center is weak.

"We have seen that for the average missionary life is a commonplace business, that though his soul, his ideal, may be like a star and dwell apart, his heart 'the lowliest duties on herself must lay.' But in the missionary situation lies an epic which is not less an epic because its music is Wordsworthian rather than Homeric, because we sense its movement not in flashing swords but in 'the unimaginable touch of time.' The epic is not in the life of any missionary, however great, but in the setting of the lists for what looks like the final combat between two great principles, which the New Testament calls and which we may still call Christ and anti-Christ. We need no literalistic interpretations, no 'schools of prophecy' to tell us this. It is the modern writing on the wall, which the plain man can see. Science is not the foe of religion, but its friend, for its task is surely and steadily to destroy those false friends which have waited about religion in well-seeming garb. It will show that there is only one great orthodoxy, to be a Christian, and only one great heresy, not to be of that spirit. It will hold the lists and see fair play so that Christ may not be confused with those that call Him Lord. And if Christ has fair play the issue is foregone."—*Missions and the Plain Man*, May, 1930, pp. 2, 3, 6, 14, 15. Published by the Foreign Missions Committee of the Presbyterian Church of England.

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"The Chinese church to-day is worried, hesitant, cowardly," says Dr. T. C. Chao, prominent leader of the Chinese delegation at the Jerusalem conference, who has just completed a tour of east China. "Facing a crisis, Christians in general seem afraid to say or do anything. Where the church has acted, it has worked too slowly, and the resultant action has come too late. A good example of this is the situation eventuating in the passage of a resolution by the National educational conference (an official body) forbidding "any one who is not a Chinese citizen or any organization which is not organized by purely Chinese citizens" to establish primary schools, kindergartens or normal schools. It was long known that such action was contemplated and a big petition on behalf of such "mission" schools was being circulated among Chinese Christians. But, before the signatures can be collected for presentation to government, we are confronted with a much more difficult situation, a *fait accompli*."

"We have thus reached a stage," continued Dr. Chao, "where the weakness inherent in the divided state of the Christian forces in China is apparent to all. The lack of a united front is crucial. A very large proportion of the missionaries have come to China actuated by motives which are very deep but also very narrow. Such fundamentalists generally are non-coöperative and non-social. Liberals in recent years have become increasingly sensitive on the question of their being welcome in China, and many such have failed to return from furlough. The result has been a proportionate loss of liberals. The fundamentalists say, "We do not listen to the Chinese but to God." One might almost say that they could afford to hearken a little more to their Chinese brethren while the liberals would be well advised to listen a little less to us Chinese and a little more to God."

"Contrary to the opinions and impressions of many," said Dr. Chao, "I feel that the anti-Christian movement in China is steadily growing, especially in South China and the Yangtse region. The leaders in the movement are almost all returned students from America; many were formerly professing Christians. The most widespread and powerful cause of such antipathy to Christianity is

the character of the addresses on China given by missionaries home on furlough and heard by these individuals while they were students in America. Only a deep personal religious experience saved me from being permanently alienated by the humiliations endured in missionary meetings. We Chinese do not deny the truth of the facts presented by our missionary friends in their home-side addresses on China. It is not easy to exaggerate the evils and horrors of poverty, opium, foot-binding, corruption, and "heathenism" in general. But when a speaker dwells for an hour on such things and then sits down without a hint of there being anything good or beautiful in Chinese life, our whole soul cries out in protest, "You have not told the whole truth about our country."'"—"Special Correspondence from China," in *The Christian Century*, Aug. 20, 1930, p. 1019.

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"Southern Baptist leaders ought to know and must know, . . . that even if our people were able to give ten times what they are now giving, no substantial increase in the gifts of our people to missions and benevolences will ever appear until the great masses are made to see and to feel the heart-breaking needs and the untold possibilities of the work which the Southern Baptist Convention is doing.

"Why is it, for example, that Southern Baptists had 13 whole associations, with 14,509 church members in them, in 1929, which gave nothing to missions and benevolences?

"And why were there 45 other associations, with 104,597 church members in them, which gave only 5 cents per member to missions and benevolences?

"And why were there 399 associations with 1,112,606 Baptists in them which gave only \$603,004.11 to all missions and benevolences in 1929—which is an average of 54 cents per member?

"The answer is that less than 1,000,000 of our 3,800,000 Baptists ever see a denominational paper! Less than 200,000 of the 815,000 Baptist homes in the South subscribe for their state Baptist papers! Over 615,000 Baptist homes, having in them 2,800,000 church members, are without any source of information or inspiration or encouragement in the great work of Southern Baptists!

"And God will hold us accountable—I think he is even now bringing us into judgment—for the crime of allowing 2,800,000 of his children to go on year in and year out without knowing anything of the tragic needs of this great suffering, sinning, dying world. How are we going to justify ourselves in his sight for allowing 2,800,000 of our fellow Baptists to know next to nothing about the needs and opportunities of the great missionary and benevolent work committed to Southern Baptists? How can we excuse ourselves in face of the fact that ten to thirteen thousand of our Baptist churches in the South go year in and year out without even one appeal being made to them, by any one who knows the facts, to come up to the help of the Lord and his great mission causes? And what sort of scheme will we devise to save from wreck and ruin all our great agencies and all our great causes, if we allow this tragic situation to continue? It is time, high time, to put an end to this policy of playing with the great task of informing our people!"—E. P. ALLDREDGE, "Our Financial Problems—The Way Up and Out," *Home and Foreign Fields*, Oct., 1930, p. 4.

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"Very little quantitative or scientific knowledge is available on the matter [the fundamental international problem which arises out of differences in standards of living in the Pacific countries], and yet it lies at the bottom of practically every phase of population and migration problems. An American expert went so far as to urge that this coexistence of unequal economic standards of living in a world which is practically an economic entity is the outstanding international problem of the world as well as of the Pacific. It would seem, he maintained, that we can hope for peace and fair play among the nations, when, but hardly before, they have each reached a fairly high standard of living. There

is pressing need for the study of methods by which this leveling-up process may be initiated. The attempt has already been made in the field of international labor legislation, under the guidance of an international organization. The effect of tariff barriers on the maintenance or leveling-up of standards has been studied and discussed by the International Economic Conference of the League of Nations but mainly with reference to Europe. In the meantime the leveling-up is hindered by the lack of all kinds of essential information. No satisfactory technique has been developed as yet for the comparison and measurement of standards of comfort or for appraising the 'use-value' of a standard of comfort in relation to its money cost. Information on comparative productive efficiency among the principal Pacific countries is very imperfect. The implications of the principle of fair distribution of raw materials, and of its conflict with the principle of national autonomy (especially in the realm of tariffs and embargos) have scarcely been studied at all in relation to the Pacific. Yet a knowledge of all of these things will be necessary before conditions of labor, conditions of food supply, conditions of agricultural and industrial development, conditions of international trade, can be so readjusted as to make possible some measure of progress in the 'standardizing' of living among the Pacific nations."—*Problems of the Pacific, 1929*, pp. 63, 64.

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"After six months' effort it is estimated that there has been an attendance of about 160,000 (including Christians) at the meetings. Allowing for growth in intensity as the Mission continues, at the end of three years the figures may pass the two million mark but at the most they are not likely to represent more than 4% of the population. Of the 160,000 above mentioned, under 8,000 have signed decision cards or in other ways expressed their desire to enter on the Christian life. Judging by past experience, on a liberal basis about 10% of these will actually go on to join the Christian Church. It almost looks as if it were a case of *parturiunt montes, nascentur ridiculus mus*.

"It is obvious that if statistics are any test of Christian work, such an effort will neither lead one million souls to Christ nor bring in the Kingdom of God in Japan. The situation despite the enthusiasm and spirit of coöperation in the churches cannot be called satisfactory. It seems as if two things are necessary.

"The first is a radical rethinking of our method of campaign. It is a significant fact that after the Great War had ended, the German High Command attributed their defeat not so much to the fighting qualities of their foes as to the effectiveness of their propaganda, and, they grimly added, it was effective because it was true. The Committee in charge of the campaign are in part alive to this lesson. The publication of a cheap edition of Dr. Kagawa's evangelistic books, the issue of the *Kingdom of God Weekly*, and the somewhat hesitating use of the national press are evidences of this. But we doubt whether even yet they fully realize the power and place of propaganda in an effort of this kind. There seems in many quarters to be a fear that such efforts may actually tend to divert people from the Church by providing a substitute for church attendance. It is forgotten if the people are led to Christ, and that if the Church really shows that it is the Body of Christ in this land, people will be inevitably attracted to the Church itself. Can it be that there is an unconscious fear that the Church will fail to attract? But this leads on to our second point.

"A drastic rethinking and revision of methods is not going to make Japan Christian. It is only God who is going to make Japan Christian. He looks to the Church to be His representative, His agent, in this task. Is it possible that it is in the Church that the present weakness lies? As *The Times* has aptly said, 'Service, rather than something to be done, is something to be expressed in character.' Is 'the character' at fault? We have been reading recently a book entitled *By My Spirit*, which describes God working in China. . . . There is one note which occurs again and again; the revival of the spiritual life in a place depends primarily on the revival of the spiritual life of the leaders. In

place after place it was not until Chinese leaders and missionaries had realized their own sin and lack of spiritual power *and confessed it*, that anything happened. But when things did begin to happen, there was no staying of the power of God to revive and to redeem. . . ."—Editorial, "The Kingdom of God Movement and Ourselves," *Japan Christian Quarterly*, July, 1930, pp. 201, 202.

## FIELD POLICIES AND ISSUES

### QUESTIONS

1. What truth is there in the claim that the educational work of missions tends to develop half-baked and semi-Westernized nationals who despise their own people? How may such a danger be avoided?
2. What ideals should dominate in mission education to-day?
  - (a) To enable pupils to adapt themselves to the social and economic conditions of their environment?
  - (b) To bring pupils within reach of the Christian message?
  - (c) To discover and train potential Christian leadership?
3. In view of the spreading system of universal education under the control of governments, what scope, methods, and ideals of mission education will justify its continuance on a basis of partial Western support?
4. If the missions are not to be allowed to teach religion in the mission schools of China, should these schools be given up?
5. Under existing circumstances just how can missionaries and mission boards best work toward an ampler religious freedom in mission lands?
6. What conditions and what degree of difficulty justify:
  - (a) The withdrawal of all missionaries from a region?
  - (b) The closing of all work?
7. Given the nationalist temper almost everywhere, what are the missionaries to do:
  - (a) Sympathize and coöperate with it?
  - (b) Ignore it?
  - (c) Keep aloof from all manifestations of it, but be alert to its significance?
8. In view of widespread and urgent physical need in many mission lands, what specifically is the task of the missionary:
  - (a) To work toward meeting this physical need, as a prior and essential task before spiritual need can be met?
  - (b) To seek to meet both physical and spiritual need?
  - (c) To seek to meet spiritual need, letting the meeting of physical need be an indirect by-product of his work?

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### QUOTATIONS

"The facts were there: the desert had not been made to blossom as the rose. And how were we to account for the attitude of the non-Christian peoples toward the missionaries? And the apathy of the home church? No, alas! there must be something wrong, either with the missionary cause or with missionary methods.

"Not with the cause. I am still single-minded enough to believe that if Christ be presented truly, no race, whatever its religion, will long resist him. I believe that hatred and strife and ignorance must flee, as the mist before the sun, before his presence. I am sure that any spot where his name has been

pronounced, his will done, must become a better and sweeter place to live in. And this has not always been the case in the mission fields.

"Then, does the fault lie with the methods? If the fault be there, it is clear that the missionaries must themselves be to blame. For there is no such thing as an inanimate method: there are only men. . . . And in order to get at the root of the matter, I began to compare myself with the great missionary pioneers and martyrs. I must admit I appeared a sorry figure by their side. I had been weak and cowardly and vain. I had considered myself a personal force rather than an instrument for the doing of my Master's will. As a personality, a somebody, I had taken into the foreign field my theological opinions, my prejudices, my American traditions, the pride of my race, my habits and customs. . . .

"My dogmatics: what a load I had taken with me! The creed had been the main thing. . . . Pauline logic and apocalyptic prophecy have too often lured the missionary away from the simple faith of the Master.

"My prejudices: I had not thought it worth my while to make a thorough study of the history and the religion of the people I had gone out to convert. My religion had appeared to me the only religion with a grain of truth in it; my country, the only country with an honorable past; the art of my race, the only art that mirrored the face of beauty. . . .

"My nationalism: I had been American before being Christian. I had tried, as an emissary of a perfect civilization, to transplant American morals and customs into foreign soil. I had been a missionary of occidentalism rather than of Christianity. . . .

"My pride: Conscious of my superior education as well as of the color of my skin, which I thought to be that of the gods, I had assumed a patronizing attitude toward the natives; and I had, I fear, considered the poor dark-skinned fellows quite good enough to sit one day at the feet of the Eternal, though not altogether good enough to sit down with me at my earthly table."—"The Self-Questioning of a Missionary," *The Christian Century*, Oct. 15, 1930, pp. 1244, 1245.

"For the Indian now to become an outward Christian seems unpatriotic. It seems a desertion of the national cause. This is especially true in view of the fact that many Christians have been denationalized in the process of becoming Christian. 'Aren't you creating in the Indian Christian community another Ulster in our national life?' asked an earnest nationalist of me one day. He felt that the Indian Christian community was loyal to something outside of India and hence not quite patriotic. Let me be fair to the Indian Christian community and hasten to say that the process of denationalization has about ceased. They, too, are being permeated with the strong national sentiment that is sweeping over the country and are coming into line with national aspirations. In fact, they are now the only small community that is taking the right attitude toward communalism. They have now repudiated it. While giving due allowance to this new attitude, nevertheless it is quite true that in the past when one became a Christian he seemed to the nationalist to be lost to the national cause. This has worked as a real hindrance to the spread of the gospel."—E. STANLEY JONES, "Christianity and Self-government in India," *The Christian Century*, Sept. 3, 1930, pp. 1059, 1060.

"Here is a statement from an M.A. graduate of the Bombay University, a Mahratta Brahmin, now a student in Higher Mathematics in an American University:

"It will not be advisable for foreign missionaries to go to India at the present time if they are going there to convert the "heathens" and increase the number of Christians. Owing to the historical and psychological causes which it is unnecessary to enter into, a convert to Christianity in India is more or less cut from his past social circle and in the majority of cases is denationalized: that fact combined with the all but universal antagonist attitude among or-

ganized foreign missions against the aspirations of nationalist India has created a profound distrust among the people. India is passing through critical times and the proselytizing attitude in the foreign missionary will but add fuel to the fire of popular passions. Even in a country with universal education like the U. S. A. we see the mob mind hates everything associated with the people that were its opponents.

"On the other hand, if the missionary goes there to educate the people, to help them in their struggle, to develop the knowledge of modern sciences, he can be of very great use in India. American missionaries have a special advantage in this work associated with liberty and progress. It is pleasant to note that already attempts are being made in this direction; if the missionary shows a sympathetic attitude towards the growing political, social, educational movements in India, and emulates the example of men like Rev. Mr. Andrews, he will find that all sections of the people will welcome him as their friend and he will have the greatest opportunity of doing real Christian work and to assist in the formation of a close bond of love and sympathy amongst India and the United States of America." . . .

"But when the foreign missionary is acceptable, it is his product—the Indian Christian, that makes himself and his Master, noxious. The English Unionist, I have seen, is a far more agreeable person than the Ulsterman. The same may be said of the Indian official and the Indian Christian. The foreigner seems to have shed his lofty contempt and smug self-satisfaction, and bequeathed them to the Indian Christian. Here truly is great scope for the missionary educationist, a field in which his activities will find loyal coöperation from all sections of Indians to teach the Indian Christian that he is an Indian. I am expressing my feeling candidly as you have asked me to. I am sorry if I have made an unwarranted generalization and I hope I am wrong. But Nationalist India does certainly look upon missionary education with disfavor, for its typical product—the Indian Christian, is denationalized.

"The education of the Indian Christian is the legitimate work of the missionary. When he has accomplished that, the country will have a responsible government of its own, for then she will be truly a nation. At present, the Hindu and Mohammedan stick together, the Christian alone seems at a loss. When this is remedied, other minor defects will be remedied also, and there can be no genuine obstacle to the nation governing itself. In such a country the missionary's work will be adequately recognized and provision will be made for increasing his sphere of useful work.

"It follows then, there is still a place in New India for the foreign missionary. Of course, he may say that to work under such conditions and limitations is to him undesirable or unprofitable. In such a case, he may either stay away or follow his old fruitless lines of activity, reveling in the number of converts he can count. Either would effectively earn for him the hatred of the nation. Rightly or wrongly India believes that denationalization has set in as the result of missionary activity. If the missionaries identified themselves with the nation, and set about to remedy the mischief (whether of their own creation or not) they will earn the admiration and gratitude of the people. If they stay away the country will have nothing for them but contempt. If they stay in and follow their old paths, they will only make the mischief greater, thus richly deserving the people's detestation. . . .

"There came to my office recently a bright Mohammedan young man of splendid physique, a college student soon to appear for the University examination, a leader in his class, and one who has charge of a night school for poor village boys. He said he was a nationalist, but did not wish to break from the British connection; he wished also to attain to India Home Rule by peaceful and constitutional methods. He also stated that he regarded social and economic improvement as of greater importance to India at present than political privileges.

"To the question—"Is there still a place in India for the work of the foreign

missionary?' he replied: 'The majority of my people are so ignorant of the real motives and work of the missionaries, that they say that India does not need the missionary any longer, thinking the missionary is in some way the agent of a foreign government. But my people who know missionaries and have some education say that foreign missionaries are still needed in India. We believe that the greatest contribution of missions is the interest in and elevation of the backward classes of Indian society. The work is only beginning and the foreign missionary will be needed for a long time to come to help to further the process of uplift of the depressed classes.' To the further question 'What should be the attitude of the missionary to Indian Nationalism?' my friend said: 'The missionary's attitude should be one of real sympathy and practical help to the cause of Indian aspirations. We want to be free of foreign domination. We want to be allowed to work out our own future, and you ought to have the attitude of sympathy towards those aspirations.' He talked quietly, using perfect English; he is evidently thinking deeply about these national problems, and I was very pleased to get his point of view.

"Here is a candid statement from a Mohammedan, who is thinking deeply on the present state of his country, and how the foreign missionary should react to the public opinion of India:

"... Every human being who is conscious of the holy struggle India is waging owes a duty to it. The attitude of the missionaries towards Indian Nationalism should be one of absolute and wholehearted sympathy. When Christianity stands for righteousness I feel that there is no other course left for them. Indian Nationalism does not mean anarchism; nor does it mean noncoöperation. The missionaries need not sympathize with the revolutionary part of the movement, nor is it good for them to countenance the evil way of the Government with equanimity. They can always chalk out a healthy and inoffensive middle course conducive to the progress of the country. They will be doing a real service to themselves, to their creed, and to this country if they can take up the constructive program of the Congress. I mean they can easily introduce charka and weaving into their spheres of influence and successfully work in removing the curse of drink and untouchability. Let them imagine what this will mean. In the first place it will mean immense prestige for themselves, their creed and their coreligionists. I believe Christianity demands all these works for them. It is a serious misconception of religion to think that politics is no part of it. Truth demands from the world a better conception of religion and religions. If my Christian brethren here do not rise up equal to the occasion, I fear they are killing their own interest."—A. J. SAUNDERS, *Nationalism in India*, 1929, pp. 77-82.

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"Democratic government demands an educated electorate; hence, education must be universal and state given; if state given, on the theory of the separation of Church and State, it must be entirely secular and without religious bias. This development is, of course, comparatively recent in history and we are just now beginning to check up on its results.

"These have produced a growing feeling in America—a feeling which has its exact counterpart in Japan—that everything is not well with a completely secular education. This feeling is voiced in a recent article in an American magazine in which it is pointed out that all education has religious implications; that education and religion whenever they function vitally are inextricably intertwined; but that under the present method of institutionalization the two are 'compartmentalized' with correspondingly ill effects upon both education and religion. As a matter of fact, religion is nothing if it is not the integrative principle of the whole of life; it cannot well be left out of an education that aims to orient man to his environment. This is recognized by American educators in a redefinition of the aims of education which in many respects cannot be distinguished from the aims of religion. In Japan, a similar effort is being

made to make up for the alarming defects of an education which has been consciously nonreligious.

"Now it is precisely at this point that our Christian schools are in a position to make a unique contribution in the development of a type of education that is not compartmentalized into that which is secular and that which is religious, but which is thoroughly integrated in the Christian view of life.

"What is the present situation in our schools as regards this problem? Have we succeeded in developing a type of education which as education is Christian? Have we made Christianity the integrating principle of the whole educational process? Can it be said that the Christian aim has so permeated our schools that the technique of the classroom has been determined by it?

"I believe that in this respect our schools in Japan have been very nearly a total failure; that, as a matter of fact, the same compartmentalization which has resulted from the secularization of education, has found its way into our schools themselves and consciously or unconsciously has been accepted by Christian educators as the basic principle of education. Coe, in his recent book, 'What is Christian Education?' says, 'The effort to utilize the structure of Western secular schools in the teaching of religion in the Orient results most naturally in slackness with respect to both the secular and the religious demands, but the religious more than the secular. . . . If there is in Christianity any principle that in and of itself might guide us to educational processes as well as ends, mission schools have not recognized and applied it. On the other hand, if method in religious education must be derived from nonreligious sources, again the mission schools have lacked pious thoroughness in their search for this method.' Just as in public [schools] education is secular and apart from religion, so in our own schools we have looked upon the teaching of the general subjects as the secular task and the religious exercises and Bible teaching as the other element in the school that made the school a Christian school. We have said, in effect, that in mathematics, history, science and the other branches the content, aims and way of teaching are the same for secular as for religious schools. In our general education we are not different from other schools—we have said—but while our education is not different, our schools are Christian because we teach the Bible, have Christian worship and other Christian evangelistic activities and subject teachers are either Christian or in sympathy with Christian ideals. If conceivably, we were to have the privilege of teaching Bible, conducting chapel and other religious exercises, outside of the curriculum of a regular public school, leaving the ordinary teaching in the curriculum to the teachers of that school as before, would there be any great difference between that situation and the situation in a so-called mission school, provided an equal number of those teachers were in their private lives Christians or sympathetic with Christianity?

"In other words, our definition of a Christian school—and we have not said Christian so very long; even now it is usually mission school—has been a school where secular subjects are taught by teachers who are as far as possible personally Christians and where Bible is added to the curriculum and religious exercises are held either by a part or by the whole school. Given the school, we teach Bible to and hold religious exercises among those who are in attendance upon the school. To state it baldly we have used secular education as a bait with which to gather together impressionable youths to whom we have an opportunity of preaching. We have tacitly said that our school was Christian but that our education was not—and this statement is not even tacit in some cases. During a certain number of hours a week we are *educating* and during two or three hours a week we are *Christian-educating*. . . .

"So far from our Christian aim vitalizing our technique in education, this tacitly accepted thesis that our education is secular and the evangelizing work another compartment in the life of the school has resulted in a comparative neglect of educational technique. A prominent Japanese Christian educator

recently asked this question, 'Are our Christian schools primarily educational institutions or evangelistic agencies?' This question thus stated, in my view, creates a false dilemma, but the conditions in our schools are such that a phrasing of the problem in this form has validity. Our instinctive answer to this question has been, 'Our schools are, of course, evangelistic agencies.' Since evangelism is our very definite aim, given the cleavage between the secularly educational and the religious which we have found to exist in our schools, it is only natural that our effort should go into this side of the work to the neglect of the educational, as such. Add to this the fact that many missionaries assigned to schools never intended to specialize in education and even sometimes grow a bit restive under the necessity of engaging in the secular activity of teaching when their main purpose is missionary, and it ceases to be surprising that our schools are backward on the educational side.

"However, even on the thesis stated above that our education is the secular instrument used to secure us the opportunity of preaching the Gospel, the educational side should not have been neglected. The analogy of medical missions is instructive. The medical missionary has clearly before him the missionary motive, but along with this is the necessity of ministering to bruised bodies. That in itself is a distinct and worthwhile aim. Any doctor who did not do his best medically in his medical mission work would look upon himself as a quack. As a matter of fact, I am under the impression that some of the best talent in the medical profession is engaged in medical missions. Educational missions should require as effective work in the profession of teaching as medical missions do in their medical profession. New discoveries in medicine are immediately applied by the medical missionary in his clinic. Education would be an exception to all other fields of knowledge if there were not frequent new discoveries in method and technique and even in guiding principles, and these, when they have been brought forward, should be studied and applied to our immediate educational situation. This question is referred to in the Preliminary Paper on Education in Vol. II of the Jerusalem Reports in the following words, 'For the ambassadors of Christ to neglect to avail themselves of all the light that modern knowledge can shed upon their task and of the help which modern educational experience can give, would be as foolish as to refuse in carrying out the missionary task to take advantage of the improved means of communication which scientific invention has provided.' I would like to add that it is not only foolish but dishonest not to do so.

"And yet, as we have already said, it is not the Christian mission schools in Japan that are applying to the educational situation here the newer ideas in education that have practically revolutionized education in the United States in the last twenty years. Such private schools as the Jiyu Gakuin, the Seijo Gakuin and others are the ones which are making these experiments. Mr. Obara recently published a book called *New Schools*, in which he gives accounts of scores of schools which are trying the new ideas in education. There are many public schools in the list but not a single mission school is mentioned."—L. J. SHAFER, *The Japan Christian Quarterly*, Oct. 1930, pp. 333-337.

"Missions have in the past undertaken the elementary education of the Christian children, not in the interests of the people but in the interests of the mission itself; that is, not primarily for the uplift of the people, but primarily for the manufacture of 'mission workers.' Hence the scope of the education was restricted; a literary education was all that was given; the ambition of the pupils was limited; they aimed only at becoming village schoolmasters and schoolmistresses; the equipment of the village teacher was scanty, and his usefulness was therefore limited too. In very many cases he neither knew how to serve the village community nor did he care for village life.

"Thanks to the Fraser Commission on village education, experiments are now being made in most rural missions to rectify these evils. Vocational schools

and industrial schools are included in all programs of advance. The institutions, however, suffer for lack of men and money. Rural India cries for reconstruction. Friends of rural India are in demand, with special knowledge of things vital to rural life. A new type of village school, a new type of village teacher and a new type of training school are the crying needs of the hour. The missionary societies that have established rural churches have to-day the unprecedented opportunity of making these churches the instruments of rural uplift and regeneration. May they be equal to the call!

“. . . It is evident from missionary speeches and reports that there prevails a feeling of impatience at the increasing cost of all rural work. Educational work, it is argued, becomes self-supporting with the increase of pupils; government grants and fees increase in proportion. Not so with rural work. The more the church expands, the more is the cost of its enlarged plant.

“Let us at once admit that this estimate of rural work is just. The task of winning rural converts and building them up in church life so that they may be evangelists to their countrymen is indeed costly; especially when the church is made up of the most poverty-stricken in the land. When missions do not make converts, the budget remains stationary; and when the converts are in large numbers, the liabilities increase. That being the case, missions should make up their minds as to what they want. Do they wish to be organizations for merely proclaiming the Gospel and spreading the knowledge of Christ widely over the land, or do they wish to establish the Church of Christ in city and village, and make the Church the chief means of spreading that knowledge effectively in the land? This latter task *does* cost money. . . .

“The separation of the village school from congregational work is another much-needed reform.

“The great bulk of mission agency now consists of teacher-evangelists, who are responsible both for the village school and the village congregation. The separation of those two functions might necessitate the closing of many inefficient little schools. It might also stop the employment of men to conduct the daily and Sunday services in each village chapel. But both these consequences would be wholly beneficial. The former would result in fewer but efficient and well-attended schools, and throw the burden of the education of the masses more upon the State; the latter would develop voluntary lay leadership.”

—The BISHOP OF DORNAKAL, in *The Christian Task in India*, pp. 37-40.

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“If we lay an ever increasing share of financial responsibility on the Indian Church, in time we shall get the type of men best suited for our work: Put our training institutions in line, and so alter their curricula as to give our future leaders a chance to learn to think and not to just repeat what Western saints thought or said. No village worker will ever be worth a tinker’s anathema to an Indian village if he learns nothing while under training that will enable him to help the village or city people to improve their economic, social, intellectual and physical status. Giving him a few ‘helpful hints’ and Mr. Brayne’s books, will not equip him adequately for his future task.

“Just let me go on with this question of training. India is primarily rural. The Methodist Church in India is chiefly rural. The life of our village people, with all its poverty, filth and degradation of body, mind and soul is not being greatly improved by the preaching, singing and teaching of our ‘trained’ men and women workers. That is to say, our ‘workers’ do not seem to be doing better than about 15 miles an hour, with a consumption rate of about 10 miles per gallon. That looks like rather poor machinery, and that is just what it is, nothing else. The raw material was, and is, as good as any we can find but we simply do not work it up properly and what we put on the market is not worth even what it costs. The village worker needs to be trained for village life and not for urban life. He needs a good course in rural economics much more than he needs a course in ‘comparative religion.’ I said this once

to a teacher in one of our 'training schools' and he replied that a better educational background was required than most of their students had, to enable them to really understand a course in rural or village economics. I nearly suggested to him that he'd better think it over, and then I realized that thinking was quite out of his line.

"The real difficulty is with our schools. Our 'training' schools of course are meant specifically to train men to preach and nothing more. The preaching is not a bad sort for the village people, my contention is that we can well afford to cut down on the worker's 'theological' training so as to increase his training for a useful ministry. How can a man be useful to an insanitary, penniless and illiterate village when he has no equipment for the task before him? His eloquent sermons won't drain off swamps. His ability to answer catch questions from *pundit* and *maulvi* won't improve the economic condition of his parishioners. Nor will his charming rendition of soul-stirring anthems dispel illiteracy.

"Till we are willing to so alter our training for village preachers as to enable them to uplift the village in point of health, income and outlook, we shall never be able to build up a self-supporting church in India. And until we are able to increase Indian support far more rapidly than has been the case in the past, we must be prepared to face a falling income for missionary 'support' from America."—V. M. ILAHIBAKSH, "Mission 'Support,'" *The Indian Witness*, Aug. 21, 1930, pp. 533, 534.

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"It has been among the untouchable classes that the largest and, measured by number of converts, most fruitful activity has been carried on. Apart from these the lives and the minds of the mass of the people have been comparatively little touched. The agriculturists and the artisans, who form the backbone of the population, have been very largely outside the sphere of missionary influence, and what Christian influence has been exerted upon them has come mainly through educational, medical, and in recent times, economic channels. If among the upper classes a more powerful Christian leaven is working, it is due chiefly to Christian education and Christian literature. The importance of this influence it would be impossible to exaggerate.

"It is not, as has sometimes been vulgarly supposed, that a school or a college has served as a center to which by its extrinsic attractions certain classes of young people might be drawn, and where, once gathered, they might receive instruction in a system of religion which has no integral relationship to the other subjects in the curriculum. Christian education rests on a far more solid basis. On its intellectual side it rests on the conviction that all truth is God's truth, and that all truth receives its full illumination only in the light of Him who is the Truth. Or to look at it from another point of view, it rests on the conviction that truth is a unity, and that religious truth cannot without serious misrepresentation be taught except in its relationship to all other truth. When we look at the matter in this way, we realize that to give a Christian education does not mean in the first instance, at any rate, the striking of the evangelistic note whenever opportunity offers in the conduct of any or every class. It means the helping of the student to a Christian understanding of the world, from whatever angle he views it.

"This is a process; it is not something that can be accomplished 'sudden, in a minute.' For we have to deal not simply with the mind of the individual student, but with the mind of a race, which has had its forms of thought shaped and confirmed through millennia of reflection and meditation. . . .

"Those who have found in Jesus Christ 'the light of all their seeing' will come to such a people with no pride of race or culture or material power, and with no contemptuous scorn of the ideals by which the people live. But they will come bringing the best that they have to give in the way both of intellectual and of spiritual gifts. They will seek in all their teaching and in all their

intercourse with their pupils and students to build up rather than to break down, helping them to develop true thoughts about God and about life, and helping them to form and to pursue ideals for life that are rooted in these thoughts. . . . There are influences at work to-day that are doing the work of breaking down far more insidiously and far more ruthlessly than the missionaries of any religion can do it. Western education is doing it, where it is an education divorced from religion, or where, as in some cases, it is an education hostile to religion. The greatest enemy of Christianity in India to-day is to be found not in the religions of the land, but in influences secularistic and materialistic that have come from the West to India through many channels and not least through that of education. They are insidious, because they touch first not the social structure or even the forms of religious ritual, but the intellect and the heart, and they are ruthless, because in their final consequences they destroy the noblest elements in the life of a people.

“. . . The belief that is current in some quarters that there is widespread hostility to Christian education is based on the fact that in some provinces there has been a strong movement to secure that attendance at religious instruction in schools and colleges be made voluntary. That this does not rest upon hostility to Christian education as such, or to the study of the Bible, is proved by the fact that where a ‘Conscience Clause’ has been accepted, either voluntarily or in accordance with the terms of an Act of the Legislature, there is practically unanimous testimony that there has been no slackening of religious interest. The antagonism has not been to religious teaching, but to the spirit that insists on attendance as a condition of admission to an institution.”—JOHN MCKENZIE, *The Christian Task in India*, pp. 93-96.

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“What is Religious Education so far as it has any final meaning worthy of serious consideration? It is the actual development, education, training of the religious capacities and instincts of a child, youth, or adult, so that in the measure of those capacities he or she learns really to know and love God in the inner heart, serve him in daily life, and become a living force for righteousness in the community and for the extension of Christian truth and ideals. But what is religious education as it has actually developed in not a few schools and Christian organizations, East or West? It is a complex of theory and practice which may increase the curricula of an institution, or the activities of a church, furnish salaries and employment for trained specialists, and give a general impression of busy achievement, and yet scarcely add a single cubit to the real religious stature of boys and girls, nor increase the number of those who know Christ as a personal friend and Saviour, and who join those who can be depended upon to do practical Christian service in the community. If Religious Education fails at this point it is largely useless, and we had better return to the older and simpler but far more vital methods of our fathers, before Religious Education in the modern sense was heard of, when, it is granted, grave mistakes were often made in expecting and trying to induce an adult religious life and consciousness in the mind and heart of a lad or lass, but nevertheless was a time when religious obligations and convictions were not concealed and diluted by a mass of scientific data and methods, but were made sun-clear, tremendously direct, and inescapably definite to every youth in the Christian community. For which I and countless thousands of others in religious work to-day have devoutly to thank God. If Religious Education is to be in this generation anything more than a shibboleth, shouting the noun and whispering the adjective, it must acquire with all the larger scientific knowledge of this new time, in which we sincerely rejoice and profoundly believe, far more of the spiritual earnestness, the vital religious passion and purpose of the older time.”—BISHOP L. J. BIRNEY, Methodist Episcopal Church, “Religious Education,” *Indian Witness*, Nov. 6, 1930, p. 707.

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"Religious Education of yesterday had an orientation and emphasis clearly in contrast with the stress and direction of living modern religion. Instead of worship, there is to-day the desire for communal coöperation in loyalty to selected ideals. Instead of submission to the will of God, assumed to be known or discoverable, there is the empirical search for the way of living in social relations which will yield the most perfectly adjusted life. Instead of loyalty to churchly habits and traditions, there is an extension of the ideal of religious behavior to include all social activity. Instead of interest in sacred scriptures as the source of truth and guidance, there is a quest for adjustment in the ongoing life process by an intelligent analysis and purposive reorganization of concrete situations. Instead of the 'religious complex,' there is the 'secularizing' of religion, which is only another phrase for making religion a directing idealism in the everyday social realm. Instead of prayer, there is a celebration together of a unity of aspiration and consecration. Instead of awed acceptance of traditional doctrine as eternal truth, there is an increase of intellectual chastity, which takes as true not what it will nor what it may, but what it must. The antithesis in each of the above cases is not yet exactly an either-or, but certainly it can no longer be resolved in a both-and. Neither can the choice of direction and emphasis for Religious Education be any longer doubtful. The inexorable years make the older orientation ever less meaningful for our young people. Theirs is a different age of thought and of problems. And there is a feeling of futility in attempting to preserve a religious orientation which, the more perfectly it is attained, the more ineffective it becomes in the world of fact. Moreover, danger lies that way, for a dualism is open between religion and the controlling forces which mold our lives in modern society. Modernism is the response to this disquieting realization. But a compromising modernism is not enough. We need now the courage, demonstrated so often in the creative ages of living religion, which will dare to make a synthesis of knowledge and ideal, of science and hope, and which will dare to build a program of education to equip young people to live religiously as unified personalities in the daily activities of their own age."—A. EUSTACE HAYDON, "The Implications of Modern Religion for Religious Education," in *Religious Education*, Feb., 1930, pp. 116, 117.

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"That which seems to me absolutely fundamental in reference to this matter, and essential to recognize, is that Christian education, like any other Christian activity, is primarily the expression of the Christian spirit. The most effective way of carrying the Christian message to any people is to take to them the spirit of Jesus Christ. I believe that it would be possible to Christianize a people by living the Christian life in their midst, even if no other means of bringing Christianity to them were available, and that no other means can be effective without such living. That which is fundamental in Christian missionary education is, therefore, that it should be an expression of the spirit of Jesus Christ.

"Applied to China and to Christian education there, this means that the fundamental purpose of Christian education in China is to make the largest possible contribution to the welfare of China. That of course demands that we understand China, that we consider what is involved in her welfare, and define it broadly and inclusively. It is not a true expression of the Christian spirit to see one's brother go hungry or naked, and do nothing about it. For the religion of Christ does not consist solely in the acceptance of any religious belief, or the adoption of any religious principle, but in the application of the Christian spirit to the whole of life. . . .

"I hope the time will never come when we shall have to face the question of conducting schools in which no religion can be taught. But if we should have to face that question what would be our answer? My answer would be that I would *stay in China*; that I would stay and seek to express the Chris-

tian spirit by giving the most helpful service I could render to the Chinese, even if they refused to let me give them in words what they cannot and will not refuse me the opportunity of expressing in life. I would seek to bear testimony through a Christian life even though I were bound not to bear testimony through the Christian word. We must indeed not offer education that is not Christian. But we can make our education Christian by the spirit in which we conduct it, even if we are forbidden to give any direct Christian teaching. I, therefore, plead that we be ready to make any adjustments which may seem necessary, in order that we may continue to be able to make our contribution—as large a contribution as possible—to the welfare of China.—From an address by ERNEST D. BURTON, reported in *Chinese Christian Education*, 1925, pp. 77, 78, 81.

“‘Our institutions have to adopt some attitude and policy in relation to the government authorities and the spirit of nationalism around us. . . . It may be that there are spiritual opportunities bigger than the winning of victories for our rights.’ This is quoted from the report of twenty-seven Christian educators who met in conference in July at Shanghai College to discuss the relation of ‘The Christian University and Religious Education.’ For them, and indeed for all Christian schools, the most pressing problem is not ‘the winning of (immediate) victories for our rights’ but the far greater one of meeting in the Christian spirit the almost unprecedented challenge modern China is presenting to religion in general. A mere protest will not win this greater and future victory. Anything looking like a strike, too, is just a negative surrender. This group favors neither a mere protest nor a strike. A few more direct quotations will make their meaning clear. ‘It is important,’ they say, ‘to enter sympathetically into the problems the (Chinese) Ministry of Education is facing, to believe the best about their motives and to realize that they have the whole of China to deal with, including many varieties of people of whom Christians are only a minority.’”—Editorial, “Meeting China’s Challenge,” *Chinese Recorder*, Nov., 1930, p. 671.

“How far can the Christian Church go in conforming to the regulations of the Ministry of Education and still remain loyal to our Christian ideals, and not give occasion to non-Christians to think that Christians place little value upon Christian principles, or else that Christians lack the moral fiber and heroism which will enable them to maintain their convictions at all costs?

“May it not be that the present situation, in which the Christian Church in China finds itself with regard to education, is God’s door to opportunity for His Church to stand firmly, unequivocably and yet winsomely for the fundamental fact that still to-day is it true that the fear of Jehovah is the beginning of wisdom, and that no education can be considered adequate which fails to make provision for the religious nurture of the youth?”—“National Education versus Christian Education in China,” *National Christian Council Review*, Mar., 1930, p. 144.

“Several attitudes have been expressed by church leaders as to the way in which this refusal [of the Chinese Government to permit religious instruction in registered schools] should be received.

“One group takes the position that it would be best to close the schools in protest. The money for the buildings was given by Christians for Christian work. They believe that under the present restrictions the school cannot be Christian, therefore, in all honor, let the schools be closed and the buildings be used for other purposes, if possible.

“The second group maintains: 1. That as Chinese citizens, the members of the Christian church are in honor bound to protest against the edicts of the government that curtail their liberty. 2. That such a stand will strengthen the

power of the Christians who are in the government. 3. That when the present time of stress is over, the Christian church will have a basis upon which to secure a fuller freedom. If no protest is on record, it will seem to future officials that the silence of the church at this time gave consent to these restrictions. 4. That the tone of the answer is courteous, and no more favorable answer was expected at this time when the plan of anti-Christian aggression is being carried on, step after step.

"The third point of view urges that the schools carry on as long as possible, that Christianity is a matter of the spirit, and not of the letter"—DR. IDA BELLE LEWIS, *The China Christian Advocate*, Sept., 1930, p. 6.

"Three principles have emerged. . . . Underlying these was an unshakable conviction as to the supreme purpose to realize which the Christian schools and colleges have been founded and are maintained. It may be stated in many ways. Let us put it in educational terms—the provision for the youth of the church and for Chinese youth who desire to avail themselves of it of an education which is the best possible type of education, one that reveals and produces Christian life. Religion, we believe, is necessary to fullness of life; hence religion is an essential part of a complete education. It is not an addition to education but it is the heart of education. Christian schools, therefore, cannot consider dispensing with religion, for they would then be false to their purpose and they would deprive China of that demonstration of the value of religion in education which is the educational justification for their existence.

"All shades of opinion in the Christian community agree upon this fundamental character of the education in their schools, and are convinced that it must be maintained. Differences arise in determining how that character should be expressed and protected. It is here that the three principles to which we have referred would appear to be of value in securing a permanent place in China for Christian education.

"(1) *Christian education must be an expression of the life of the Christian community, directed, supported and patronized by it, and full responsibility for the policies of the Christian schools must be borne by the church.*

"(2) *Christian education must find a place within the government system of education, loyally accepting all the responsibilities involved, and enjoying the privileges usually accorded private schools in a democratic educational system.*

"(3) *Christian schools must at whatever cost maintain their Christian character, for that is the justification for their continued existence. That character, however, does not depend upon the maintenance of any particular form or method of religious education, but rather upon the personal influence of Christian teachers and the general atmosphere of the school, expressing itself in many and varied ways.*

"Fear and hesitation in the matter of registration are caused chiefly by the restrictions which the regulations place upon the religious activities of educational institutions, and by the suspicion that these restrictions are not prompted solely by educational considerations but are designed to weaken and ultimately destroy their religious character. Should these restrictions be accepted or resisted? Do present requirements not only constitute a limitation upon absolute religious freedom but also involve a real compromise with Christian principles? Here honest differences of opinion are most acute. Are we in danger of saving our schools at the expense of their souls, or is the danger that we lose the schools and all that they mean to the church and to China for the sake of a form? . . .

"It is not in formal matters, such as required attendance at classes in religion and at services of worship, that the strength of the religious life of a school or college is found. What cannot be compromised, what must be preserved, is the Christian character of an institution, which depends upon its administrative body—which may well be a church body—and, above all, upon the mainte-

nance of a body of earnest Christian teachers. It is Christian personnel that must be preserved at all costs. When we are not able to be Christian in that sense the time will have come to give up the Christian schools and colleges—and, in our opinion, not before that time.

"Short of that extreme and, except in individual situations, most unlikely contingency, the Christian school should be kept open. Provided that their influence is thus Christian they are of inestimable value to the church and to Chinese society in general. A more liberal and democratic spirit among the educational leaders of China is certain to return. Temporary inconvenience and restriction upon full freedom are not too great a price to pay to retain for the church these training places for her coming leadership. And for Chinese education of the future it is of importance that there should be schools that demonstrate the supreme value in education of religion.

"It would seem the part of wisdom, therefore, to keep our eyes on that future, to retain for that day of enlarged service as many as possible of the present schools and colleges, to submit to present restrictions for the sake of future freedom. Even in the darkest hour the light of Christian life shining in Christian personalities cannot be hidden. To keep it alight now is to prepare for the day when its rays will once more be welcomed throughout the land and bring light and inspiration to the youth of China."—E. W. WALLACE, *Educational Review (China)*, Jan., 1930, pp. 3-8.

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"The Chinese are not particularly religiously bent. They have been too 'practical' for that. But this will not convince Western people, whose religion was imported. But the importation has had such wonderful growth in the new soil of the adopted countries. Let us, then, look at the same facts in China. The Buddhist religion was imported. It is now quite a worldly occupation for a certain fraction of people, and is that only. The Mohammedan, the Zoroastrian, the Jewish, and some early forms of the Christian religion have either died or are practiced only by the descendants of the original immigrants and have long ceased making converts. Only the later forms of Christianity are still kept alive by the repeated efforts of successive generations of missionaries contributed by many countries, who even seem to have enlarged the results by efforts in various fields which are philanthropic and educational rather than strictly religious.

"Now let us look at how these efforts of the missionaries of the later forms of Christianity have been received. They have been rather well received, but only as philanthropic or educational effort and not, by the non-Christians, as religious effort. The reason is not to be found in any ungratefulness inherent in the Chinese nature. The reason is simply this, that the Chinese, as a people, are quite indifferent to religion. A people who could have tolerated so many different forms of religion in their country cannot be expected to be really eager about it. The really religious, like the real lover, perhaps, cares only for one, and not many. Tolerance is therefore mere indifference.

"The Nationalist Government has the support of all educated Chinese in trying to separate religion and education in the schools, which has already caused much, and is causing more, inconvenience to missionary institutions. It concerns only the relation of religion with education and has nothing to do with the freedom of worship. And it is not anti-foreign because the Chinese managed schools are subject to the same rules as the foreign. It is highly interesting to speculate what attitude the foreign missions will take towards this policy. Will they close up all missionary schools and colleges, or will they continue them as purely educational institutions with no connection with religious motives whatever? We have learned that the missions have only one aim, that is, to extend the Christian life to China and to the whole of it. The other good things they do are mere accessories. This attitude, from the missionary point of view, is perfectly correct. But the Chinese think other-

wise. They care more for the philanthropic and educational works of the missions as independent and self-sufficient entities rather than as accessories to their principal work in extending the Christian faith. They are by nature so practical that they will not and cannot do otherwise. Personally I don't see anything un-Christian in helping China to extend her educational facilities without any reference to religion. It will be best, if I may suggest, for the missions to take this as a Christian duty and the Chinese to take it as a purely friendly act. Then the mission schools will enjoy equal rating in the hearts of appreciating Chinese, and a lasting good-will as towards a friend in need will be formed which will do much to promote international understanding and friendship in general and the appreciation of the missions in this branch of their work in particular. On the contrary, evasion of the government regulations will bring distasteful consequences and the closing up of mission schools will serve only as evidence that the primary purpose in establishing them has been in the interest of religion, the merit of which act is beyond the appreciation of the Chinese, educated or otherwise."—C. K. CHAO, "The Future of Chinese Civilization," *The Chinese Recorder*, Aug., 1930, p. 482.

"Dr. William C. White, Anglican bishop of Honan, has issued a statement concerning the report that he had ordered the buildings of all schools of his mission torn down 'to prevent their falling into unfriendly hands.' His orders were given after consultation with the authorities of his mission in Canada. He makes the following points: 1. Mission middle schools were established in order to provide a thorough general education in a Christian environment. Government regulations make this objective impossible. 2. It would be a breach of faith to use such buildings and equipment for a solely educational work without a direct mandate from the donors. 3. However narrow, ill-advised and reactionary we may consider such a (government) policy to be, we must concede that the government has a legal right to do what it considers proper in the matter. 4. Lying empty buildings are a heavy liability in repairs and maintenance and general depreciation. They are a nuisance in that it is almost impossible to prevent their occupation by the military or government bureaus. Various buildings are therefore being razed and rebuilt for different use in other locations. Such taking apart and 'reassembling' is the Chinese equivalent for the moving of a frame structure in the west. The bishop concludes his statement thus: 'I am strongly of the opinion that for the interior of China the church will not lose by relinquishing mission schools, but will stand to gain. . . . Present conditions demand a radical change. Our chief concern in an educational line must now be, first, the education of the children of Christians in a Christian environment, which can be provided for them in great measure even when attending government schools; second, the special training of church leaders; and, third, the more systematic development of religious education throughout the Christian constituency in general.'"—*The Christian Century*, Nov. 12, 1930, p. 1395.

"The question . . . is not whether China should or should not prohibit the teaching of religion in its schools and the holding of religious services in these institutions. The question is as to what attitude Christian workers should adopt in the face of such circumstances, and what policies they should pursue.

"It is past understanding why some Christian leaders feel that we must give up our Christian educational work in China just because of the possibility of not being permitted to carry on Christian teaching in our schools or hold religious services in them. As if the one and only way of spreading the Christian life is to talk about it and hold meetings! Perhaps most people, even missionaries, are laboring under the delusion that we have established the Christian Church in China by preaching and teaching. No, we have secured a large measure of success because we have *lived* among the Chinese people these many decades—

we have worked with the Chinese, played with them, walked with them, talked with them, dined with them, laughed with them and wept with them. Eliminate the Christian living of the missionaries among the Chinese people, and what would you have left of all their work?

"Now, some leaders among American Christians propose that if we are not permitted to use our subsidiary methods of propagating the Life, we will retaliate by voluntarily surrendering our chief method of spreading that Life! Cut off your nose to spite your face! If the Chinese government should actually prohibit the teaching of religion in all schools whatsoever, which may never happen, I earnestly implore the Board of Foreign Missions and my supporting church to keep me on the foreign field in order that I might have the glorious opportunity of simply living an apostolic life among those people. And where would such a life be more needed and more effective than in the schools of the country?

"If all teaching and worship prerogatives were taken away from the teaching missionary, he would at last have the chance, indeed, he would be forced, to do the one great thing for which he is sent out to China: demonstrate the feasibility and the inestimable value of the Christ-like life."—CHARLES F. JOHANNABER, *The Christian Advocate*, Oct. 23, 1930, p. 1312.

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"No missionary policy antagonizes the freedom of the national churches and of Christianity in any of these lands. On the contrary, missions and mission boards have striven and are striving almost to despair to get the churches to stand forth free and self-controlled, assuming and fulfilling their own responsibility.

"The problem is one not of emotion, but of reality. Freedom is not a donation which can be given to a church. It is an achievement which only the church can attain. And missions and boards are, or ought to be—and to the extent that they are not they are justly open to criticism—ready and eager to transfer authority and responsibility and to recognize them as true elements and characteristics, to be longed for and welcomed in the churches of the mission field. But here again criticism wants to have its cake and eat it. It wants responsibility and power transferred, but it wants also 'adequate accounting for results, proper and businesslike procedure.' But we cannot recognize the freedom and control of the nationals with one gesture and deny it with another. And there is no easy task here—to recognize their responsibility and not default in our own. What we want is the truth in action, a real Christian Church in China and India and everywhere, carrying its own burden, facing its own national task with the best, truest, ablest help we can give, given in the most careful and generous way and under an administration of our trust as competent, efficient, unified, and economical, and as vital, personal, and spiritual, as can be in the hands of such poor folk as we."—ROBERT E. SPEER, *Some Living Issues*, 1930, pp. 250, 251.

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"For many centuries, Japanese moral life has centered around loyalty to the Emperor, respect for ancestors and love for the country. Now social science has introduced individualism, socialism and universal brotherhood to make the younger generation see and hear things which they or their forefathers had never experienced before. In their careless haste, their impetuosity has caused them to loose themselves from the national moral ties and to wander aimlessly in the field of modern materialism. Paradoxical as it is, egotism on the one hand and selfless service on the other run parallel in human nature. One can never be absolutely happy unless he has a great cause to serve—great enough for him to give his life for it.

"Here is modern Japan standing at the crossroads of old national moral teachings and of new worldwide principles. She has wavered from the old ethics and has put loyalty, filial piety and patriotism into the category of

ordinary virtues, while there is yet no major moral dynamic which demands the life blood of her sons and daughters.

"Hellenism? Judaism? Buddhism? Confucianism? Science? They all have had a share in leading the country thus far during all these centuries and she owes them much gratitude. They are still her faithful friends and co-workers, but at the crossroads, they are no longer capable of serving her as a guide. Egotistical, speculative and grasping as Japan is, she is restless and unhappy because she has no definite moral center to which she may offer her knowledge, wealth, bravery, yes, her very life and soul. She hungers for something bigger than family system, she longs for something higher than ordinary loyalty to the Emperor, she aspires to a broader social life than narrow nationalism; and she seeks, consciously or unconsciously, some noble, divine ideals and unchanging eternal law instead of man-made traditions, ideals which she may serve even unto death. Japan is so forlorn and lonely in her empty solitude. Will religion help to enrich her moral life?"—MICHII KAWAI, *The Japan Christian Quarterly*, Oct., 1930, p. 327.

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"The Christian Church in China does not seem to have a definite, effective, up-to-date program of service and propaganda with which to face modern China. People often ask: Is Christianity confined only to palliative service? What has Christianity to offer in theoretical principle and concrete program for modern life, for the modern philosophy of life, for the modern economic system and for the international relationships and other leading problems of the day? Take an easier thing as an example. India is in the throes of a struggle for independence and Gandhi has been thrust into prison. A group of Christian youth, men and women, in Peiping, sent a telegram expressing their moral support. Leading publicists and philosophers in America such as Dewey and his associates have also expressed themselves openly in sympathy with Gandhi and his movement, but the Church in China has remained absolutely silent. Of course, it is difficult to find unanimity of opinion on a question like this, yet the silence of the Church will inevitably raise a legitimate question in the minds of the people. 'Is the Christian Church sure of the teachings of Jesus concerning liberty, equality, independence?'"—T. C. CHAO, "Religious Situation in China," *Chinese Recorder*, Nov., 1930, p. 686.

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"The present [anti-Christian] movement . . . calls for a clarification of views of missionaries in regard to China's aspirations. If they are real professed friends of China and her people, they should stand for the legitimate rights of the Chinese and should exert their influence to secure them. They should practice what they have hitherto preached to the Chinese people, that is, universal brotherhood and righteousness. Now is the time for action, and it must be carried out quickly. In the present crisis they may have suffered many inconveniences, but they should be wary of claiming the protection of their own government. If they cannot maintain their position in the country, they had better leave their stations and return to their own countries. . . .

"All signs point to the fact that the missionary movement has entered a new era. Never before has the movement faced such a complex situation. Now, probably for the first time, the 'heathen' East in general, and China in particular, vigorously challenges the supremacy of Christendom. In this connection one must not forget the fact that it was Christendom that sought the East, and that, therefore, if the bridge, which is beginning to span the civilizations of the East and West, now falls into a new and wider chasm, it will be because Christendom refuses to change its ways or its thinking."—CHAO-KWANG WU, *The International Aspect of the Missionary Movement in China*, 1930, pp. vii, 241, 247.

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"The present situation means a very special challenge to us Christian missionaries; we may not just at once know how to meet it, but unless we feel the challenge and strive to find a way to meet it, our work, whatever its individual value, will be of little worth to the cause of Christ in India as a whole.

"I have only one or two suggestions to offer to you, and none of them, I fear, carry very far towards a full answer to the challenge.

"The first is this. As Christian missionaries we are, or ought to be, above merely party politics. But that does not, I think, mean that we can have nothing to say in relation to the national situation. When two persons are at bitter strife with one another it is not their partisan allies, but the more judicious and unbiased of their friends, who can do most to promote a just solution of the quarrel and to bring about peace. So in the political arena. The very fact that we are not so much outside as lifted above the battle, ought to make it possible for us to see some things that are hid from the actual combatants by the dust and heat of the contest. If we cannot take sides, it is because we are here in India neither as supporters of Government nor merely as patriotic Indians, but first and foremost as witnesses to a truth that transcends immediate political issues, yet forms a higher standard whereby to judge them; and that higher truth, because at once more detached and greater than any political creeds, ought to shed a fuller and clearer and less distorting light on current events. . . .

"As representatives of the gospel of the fatherhood of God and the brotherhood of man, we have as our supreme task in such a crisis as the present the ministry of reconciliation. And the great means by which we can at present exercise that ministry is, I believe, the cultivation of a spirit of resolute, courageous, dispassionate impartiality. By that I mean no colorless, indifferent sitting on the fence, much less any tendency, to which we are all at times tempted, to run with the hare and hunt with the hounds. I mean an attitude that is positive and active, and demands even more courage and firmness of conviction than is required to take up the cudgels for this side or that in the political strife. Those who want to be peacemakers and reconcilers are not called to agree with both sides in turn, they are more often required to point out their faults to both sides. But that is accidental; what is essential is that they have the faith in men, and love for men, that enables them to see what truth and right and goodness there may be in either party, and to interpret men's deeds and purposes at their best and not at their worst. That is essentially the Christian type of judgment, and that is supremely the kind of judgment which is needed in India, to be applied both to Government and national workers, at such a time as the present. . . .

"Mr. Gandhi in this movement professes to take his stand upon the principle of *ahimsa* and non-violence, and to find that principle enumerated at once in the Hindu scriptures and in the Sermon on the Mount. Whatever we may think of the rightness or wrongness of his concrete application of the doctrine, his movement has focussed in an unprecedented degree the attention of educated India on Christ's precept, 'Resist not evil.' Is there not a special challenge here to us Christians to think out the implications of Christ's teaching of non-resistance? One of the sad things, to my mind, is that we Christians ourselves have long been, and still are, divided as to the true significance and scope of this saying. We can speak only with a divided voice where united agreement would win such attention to our message as it never has yet received. Ought we not then to be thinking strenuously and prayerfully as to where we stand in this matter of non-violence, and if we cannot gain a united mind on it, at least each one of us ought to know clearly his own position."—C. B. YOUNG, "The Christian Task in a Time of Strife," *National Christian Council Review*, Aug., 1930, pp. 386-388.

"If Jesus is to be *heard* in Indian society, we need to strengthen existing agencies in certain directions.

"We need a far more effective Christian journalism all over India, for, as His Holiness Pius XI has said, 'if such a large number of newspapers and publications of all kinds constantly contradict Christian principles and produce scandalous news and even pornographic material, then it is a real apostolate to multiply the means and activity of that press which alone is able to steer clear of such mischief, which awakens noble and pure thoughts in the hearts of the readers and enlightens them with the animating light of the Gospel.'

"In our boarding-schools, high schools and colleges we have the future India in our hands, and by simple courses of study on India's moral questions we may create a growing army of social workers.

"The sense of civic responsibility must be quickened in the Indian Church in relation to its own immediate environment everywhere, leading every member to take his part in finding 'the constructive equivalent of caste jealousy' and to offer mediation if necessary.

"National and Provincial Christian Councils, and all organized Missions and Churches, while keeping above party strife, might well publish more frequently judicious and constructive statements of Christian principles, showing their bearing on particular social problems, and thus helping to Christianize public opinion.

"The Christian Church's greatest contribution to despairing India on *all* her problems is to put Christ so vividly at the very center of India's whole life that her people 'may be overflowing with hope by the power of the Holy Spirit' (Romans xv. 13, Moffatt). For we have nothing else to give India's people if we do not give them the transfiguring Spirit of Christ."—J. F. EDWARDS, in *The Christian Task in India*, pp. 182, 183.

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"The attitude of respect and sympathy towards all that is good and worthy in Indian religious life and thought is a primary demand that must be made of every messenger of Christ to this land of ancient religious aspiration and reflection. That is an attitude that is required of us, whatever the people may be to whom we desire to bear the Christian message. It is not policy that requires it but Christian principle. It is true at the same time that we are somewhat rudely reminded of our duty in this respect by the nationalist aggressiveness that is so active at the present time in India. It is peculiarly difficult, perhaps, for us of the Anglo-Saxon race, for us 'of the hard fiber,' as Mahatma Gandhi describes us, to put aside our arrogance and patronage, especially in the presence of people who crouch before us. It seems as difficult for us to do this as it is for the Ethiopian to change his skin, yet it is not impossible, and the missionary must seek the divine grace that shall achieve it. The people to whom he speaks no longer crouch; they no longer accept the foreigner's admonitions meekly. The new spirit often resents fiercely any criticism of what is evil in Hindu society and culture. Caste, for example, is explained and defended even by a man of the enlightenment of Professor Radhakrishnan. If no other weapon of defense is available, the *tu quoque* is always at hand and does excellent service.

"The fact that that sensitive and resentful spirit is abroad is, no doubt, an added reason why we should treat Hindu life and thought with sympathy and respect, but it is not by any means the chief reason. It complicates the position by making it difficult for us, while welcoming and recognizing everything in Indian life that is good, to denounce frankly what is evil. There are things, of course, that must be denounced, evils like child-marriage and the dedication of girls in temples and the oppression of the outcaste. But the fact that the critic is a foreigner, and that this temper of nationalist pride is so much in the ascendant, makes it necessary to avoid anything that will have the effect of strengthening the forces of reaction, which are apt to be found in full alliance with nationalism. For that reason the foreign missionary, in his efforts to put

down old social evils, must endeavor to ally himself with the reforming elements in the country's life."—NICOL MACNICOL, *India in the Dark Wood*, pp. 183-184.

"India, among other Eastern nations, has suffered a rude awakening; she, too, has attempted to organize herself. Together with these other nations she has pinned her faith to a creed in which the main articles are as follows: In the first place, a system of national education, which means that the whole method of educating the country should be inspired with a national purpose. Such a system is bound, in the long run, to become an instrument of intellectual and spiritual tyranny, and with it will go, if carried to its logical conclusions, that intellectual liberty, on which Indians have, in the past, justly prided themselves. In the second place, India, together with other Eastern nations, has developed a profound belief in the efficacy of the modern economic and industrial order. Mr. Gandhi's life and teaching are a protest against the view, held by many modern Indians, that in economic and industrial power lie the means of national salvation. We have arrived at the stage where money has become a power that will attempt to exploit the poor, and all this in the name of nationalism. In the third place, in spite of Mr. Gandhi's protest, the directing classes in India, as in other Eastern countries, have acquired a new faith in the efficacy of force. Is it without significance that China, which in the past has always been regarded as a country with pacific ideals, in whose social order the soldier took a humble place, has recently decided, through her modern political organs, to impose compulsory military service throughout the country? In India, too, the governing bodies of universities, which are largely composed of Indians, have considered with favor schemes for compulsory military training for all students in their universities. Now, in these situations can Christianity play a part; has she sufficient moral authority? If she can rid herself from her Western trappings, only then can she give guidance and help. The task of the Church is far greater than she has ever conceived, but it would appear doubtful at times whether she can give to India, at the present time, direction and guidance."—S. K. DATTA, in *The Christian Task in India*, pp. 5, 6.

"To us, Christian missionaries, the arena of party politics is out of bounds; but we cannot look on unmoved while events of tremendous importance to the people of India are taking place before our eyes. If we are silent it is not because we are out of sympathy with the national aspirations of India, nor because we fail to appreciate the many and serious difficulties that beset the path of Government; but because we are baffled by a situation that is not of our making, and our own unhappy divisions make it impossible for us to offer any advice that is likely to be acceptable."—Editorial, "The Ministry of Reconciliation," *National Christian Council Review*, June, 1930, p. 269.

"The Indian student of to-day is (with few exceptions) an 'Extremist' in his attitude to political questions; as, indeed he has been for the last twenty years or more. To-day, however, there are one or two features which make the student situation somewhat different from that of previous years.

"It is marked, in the first place, by an atmosphere of disillusionment and pessimism, which is in sharp contrast to the high hopes of the Non-Coöperation Movement of 1921-22. Then most of the students sincerely believed that under the inspiring leadership of Mahatma Gandhi India was on the very threshold of achieving her national ideals, and that within a few months they themselves would 'enter the Promised Land' of their dreams. But—Non-Coöperation failed; at least, failed to achieve its immediate goal; and to-day most of the students realize that a long and weary struggle lies ahead before they can see the India of their dreams—if, indeed, they themselves ever live to see it. . . .

"So in the Indian student world to-day there is an atmosphere of disillusion-

ment, sometimes almost of gloom, as they face a task which proved to be harder than they realized before. And this has produced, for the time, a quietness, at least on the surface, which is entirely different from the wild excitements, student strikes, mass meetings, and demonstrations of eight years ago. But it would be a mistake to put much confidence in this quietness, or to infer that it indicates a real change of mind. There is a 'quietness of exhaustion,' as well as a 'quietness of reconciliation,' and the student situation in India to-day belongs to the former category. The boys are tired and rather depressed, but there has been little or no growth of goodwill or mutual confidence on either side, and without these there can be no security, for any untoward incident might instantly rouse dormant passions and fan them into a flame as fierce as any that the past has known.

"We have tried to analyze the present student situation in India, and to show that it is a natural, almost inevitable product of the general position of affairs in the country. Does this, then, mean that nothing at all can be done to relieve a situation which is obviously unsatisfactory, and even dangerous? Not altogether. It is true that student unrest and 'extremism' cannot be dealt with in isolation from the national life at large. But students, more than any other class (and Indian students, perhaps more than those of any other nation), are wonderfully open to the appeal of personal friendship, and rarely allow their political views to destroy their normal courtesy and openheartedness towards their teachers, even of foreign race. India is a land where *personality* counts for more than *policy*. That is why the present Viceroy has won for himself an esteem, and even an affection, greater than many whose professions of 'liberal principles' have been more vocal. And in the student world of India to-day, with all its extravagance and cynicism, the door is by no means closed against those who, ceasing to try and combat emotion by argument, will first show themselves able to understand and sympathize with that love of the Motherland which underlies Indian Nationalism, and even when they do not agree with the methods by which it seeks to achieve its goal, will seek rather to point out a 'more excellent way' than merely to criticize or confute. India prides herself on her tradition of reverence to the authority of the Teacher, and even in these modern days those who come as teachers to her young men will find singular powers of influence within their reach, provided that they come, not merely as teachers, but also as learners who share with their students the love of India and the sincere desire to promote her best welfare."—E. C. DEWICK, "What the Indian Student Is Thinking," *The Student World*, July, 1930, pp. 298, 299.

"Many . . . facts point to three conclusions, viz.: (1) that nothing but a vast body of healthy Indian opinion can release India's present Government from its promise of 'neutrality'; (2) an equally strong and healthy public opinion will be needed for drastic social reform in India under any form of complete self-government; and, therefore, (3) it must be regarded as a sacred part of the Christian task in India to help in creating such public opinion.

"Seeing then that the Kingdom of Christ cannot be established in India without very drastic social reform, how far shall the Christian movement give itself to this delicate duty of shaping Indian public opinion? In this connection missions are sometimes accused of remaining too aloof from India's public events and the churches are charged with being denationalized. There is truth in both contentions, and there is perhaps an even more subtle danger to which Mr. Arthur Mayhew refers in his notable book, *The Education of India*. Though Mr. Mayhew believes India's Government to have been 'the most conscientious Government that the world has ever seen,' he avers that 'in its failure to reach the heart or affect the springs of constructive activity' the Government system needs supplementing by much more of definite Christian enterprise, and he insists that missions have suffered a loss of influence with India's educated classes owing to association with a Government 'neutral' in religion. We believe

this expresses the mind of not a few progressive Indian leaders who feel that missions and churches themselves are sometimes almost 'neutral,' because so often silent, on urgent matters of social reform. Not that missionaries are expected to meddle with party politics, for it is because they have kept outside and above these that India's ear has been kept open for the Christian message. . . . Our plea is that a great deal more remains to be done and that India expects every one of us to fulfill our God-given 'ministry of reconciliation.'”—J. F. EDWARDS, in *The Christian Task in India*, pp. 168-170.

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"Conditions change rapidly in Africa. To-day the various African dependencies, governed by an admirable staff of administrators, are rapidly becoming organized states with their own patriotisms, their own life. Slavery and tribal war are no more; alien trade and settlement are carefully regulated; there are State medical, agricultural, forestry services; scientific discoveries, unknown in their pioneer days, are being requisitioned to build the foundations of health and prosperity; railways, steamers, and motor buses speed up transport; the natives themselves are anxious for education, and the breath of ideas is stirring among them.

"The period since the War has been characterized by a new spirit in African affairs—the desire to find and lay down principles of native policy which shall be acceptable to the general conscience of civilization and shall promote both the development of African material resources for world use and that of the African peoples towards a fuller life. The exact issue is not yet decided; but we can safely prophesy that the history-books of the future will record as one of the special characteristics of the present half-century the fact that it fixed the broad lines along which the destinies of Africa were to develop.

"What part are the Missions to play in this new, stabilized Africa? That is the question at issue. . . .

"The difficulty is that Missions are primarily dependent upon voluntary subscriptions, and that it is apparently much harder to get contributions for the slow work of what I may call anthropological missionizing than for the more spectacular business of quantitative conversion. We can only hope that this will change as the increase of public enlightenment grows at home.

"The missionary spirit is a vital thing, productive of much self-sacrificing activity, much potential good to the world. The problem is how to harness it to best effect for the good of the world—in our particular case, for the good of Africa.

"At the moment there is one great source of wasted energy. Many people with the missionary spirit do not belong to any church; as a result there is at present no outlet in the missionary field for their enthusiasm. If it were possible to organize a non-sectarian mission, a large new supply of energy and devotion would be put at the service of native peoples. Such a body, though non-sectarian, would have a truly religious aim—to work so that Africa-to-be would enjoy more life, better and richer life, and enjoy it more abundantly.

"But even without such dreams, much can be done. And it would seem that the most important things which the missionary spirit could do at the moment are to coöperate to the utmost with Governments in the general task of native development, even if this means sacrificing some of its independence; and still more, to submit itself to discipline and training, thorough and scientific, for the work it wants to carry out."—JULIAN HUXLEY, "Missions and the Life of Africa," *Harper's Monthly Magazine*, Nov., 1930, pp. 733, 744.

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"What a horde of monsters are creeping silently down upon us from the north and their octopus fingers are clutching the very vitals of our life. Agriculture, industry, commerce and education are all feeling the strangulating effects of their hold, and soon our country will cease to exist—for no rotten

nation can live in this era of progress. God have mercy upon us! Who will save our people?

"Whole provinces have been devastated by being overrun by the communists, and the people are running hither and thither without a place to lay their heads. Bereft of all their belongings, they are huddled in sunless rooms and tiny shacks in the provincial capitals where, ill-fed and ill-clothed, they soon succumb to disease and are wiped out in appalling numbers.

"Their more fortunate brothers and sisters may have lost their lands but they have cash enough to carry them on to the treaty ports where they try to drown in the movies their hunger for home, and they rail against the government for not coming to their rescue. But if they carry their cash either with them or in the banks, then they pay no taxes; and if out of eighty-one counties in one province the government can collect taxes from only a bare dozen or two, then where is the government to find funds for supporting an army strong enough to overcome the rapacious bandits? So the vicious circle goes on and in the end the people suffer, for no movie surroundings and mah jong parties can conserve a healthy race. In the end, the people creep back to die in the capital of their province.

"And now there comes another turn of that word propaganda. The people may be crushed by the communists, but surely their hearts beat not in unison with these beings of darkness. Not entirely so, perhaps, but who can vouch for the future? Out in Moscow three thousand Chinese youths are yearly being grounded in the principles of communism so that they may lead their people. Atheistic, pitiless and conscienceless, they will drift back to our country and will invade our life everywhere. So subtle and insidious is their propaganda that no one will realize the damage to the integrity of our national character until the whole thing is too late.

"America, who has always been so altruistic and who has succored unknown legions, takes no cognizance of this evil. England, who has always stood for solidity and righteousness whenever she could do so, is so busy with her affairs in India that she, too, passes us by. Germany, who is so scientific and painstaking in doing well everything that she undertakes, is occupied in laying again the foundations of her prosperous trade and industry so she senses no alarm, and does not realize that the bottom of all her trade in China may drop out. France, who is always so cheerful and loves art, is too rushed with catering to the fashions of the world, so she, too, looks on in a non-committal way while her missionaries are being harried and killed. So the game goes on, and nobody cares!

"Shall we be bound forever by the communists? God forbid! Surely there is some way of counteracting all this pervading propaganda! 'Show us a way, O Lord, and we will praise thee forever and forever'”—IDA KAEN, M.D., "Who Will Save Our People?" *Woman's Missionary Friend*, Dec., 1930, pp. 423, 424.

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"There has been sometimes in the Christian mission enterprise a failure to appreciate the wideness, and scope, and many-sidedness of the Gospel. Preaching is of superlative importance. Yet it is not a complete gospel. To heal the sick, cleanse the lepers, feed the lambs, feed the sheep, to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, are all coördinate with the oral presentation of the Gospel. The Gospel of Jesus Christ is as wide as the needs of man, spiritually, socially, politically, industrially, economically. Economic truth is God's truth, even as spiritual truth. Failure to obey it ensures loss, just as surely as failure to follow spiritual truth entails loss. He asked for which of His works, not for which of His sermons, they sought to stone him.

"There are encouraging signs that missions are strengthening the weak places in their program. Industrial and agricultural missions are now recognized by many as an integral part of the propagation of the Gospel—good news for body, mind and spirit. The danger is that they try to manage without properly trained men,

who are indispensable if these enterprises are to make their proper contribution to the spread of the Gospel. To serve tables the Apostles chose men of honest report, full of the Holy Ghost and wisdom. This was in order to leave the Apostles to do the work of prayer and ministry of the Word. There may be something in this for us to-day."—S. HIGGINBOTTOM, "*The Christian Task in India*, pp. 163, 164.

"The first secret of character, the secret for which Christianity stands, is the absolute supremacy of spirit. In the finding of this secret life may unity and character be formed. And character is the one thing we need, whether it be for the village or for India. . . . Where you get character there you get real progress. If so, then all other things, economic and sanitary improvement, etc., and even medical work itself, are all secondary to character. These other things cannot be made an end in themselves. For if they are so regarded their purpose is merely the creation of comfort. To make quite clear what I mean I will put it in a stronger form, and say that the mere creation of comfort is not Christian work, that a comfortable life is not a Christian ideal but a pagan one, that there is nothing to show that Our Lord ever did anything merely for the creation of comfort or would ever have done anything for that purpose. Hence Missions can never make the mere creation of comfort their end in any work that they do. They must always retain as their primary object that which has been their object in the past, the creation of character. I am prepared to admit many failures in the work of Missions: that they have failed in their choice of men, that they have been too narrow in their views on method, etc. But I am not prepared to admit that they need a change in aim or that they can ever have but one aim. My conclusion, then, would be that Missions must give their first time and thought to the work of training character. That is the first need of the country, and the work which Missions should be specially fitted to do. Any method of work which will produce character is legitimate, and if Rural Reconstruction means the suggesting of fresh methods for such an end it should be welcome to all those who have this end in view. And Missions should be willing to revise their methods if they can be shown others which are more efficient for the purpose.

"But how far can they go along the lines of assisting in material development without hindering this end?"—E. W. LEGH, "Coöperation between Missions and Government," *National Christian Council Review*, June, 1930, pp. 290, 291.

"Indian village life, as I see it, is laboring under two major handicaps: poverty and ignorance. The Indian agriculturalist is poor, woefully poor, receiving in the Bombay presidency an annual per capita income of about Rs. 75 only. Where the rainfall is uncertain and the soil poor, as in many of our mission areas, the income per head is calculated to be about Rs. 33-12-0 per year, as against a necessary annual expenditure of Rs. 44 for food and clothing. More than 90 per cent of the total expenditure of the Indian farmer is spent on such necessities as food, rent, and clothing. If the land is to be improved, or any extra expense is incurred by sickness or other cause, the villager has no other recourse than to borrow, and hence it is that three-fourths of the Indian agriculturists are not only living on the margin but are piling up debts.

"It is a common statement that the Indian villager is in debt because of his own thriftlessness or because of his wasteful expenditures at the time of marriages and religious ceremonies. This statement is partly true. Many of the Indian people are not thrifty, and certain it is that far too much money is wasted upon weddings and seasonal feasts. But the indictment does not cover the whole case. The causes go much deeper. We must also consider the bad physical environment, the lack of rainfall, and the enervating climate. We must consider the unusual economic situation of India, where the vast majority of the population are dependent for their living upon one industry alone—that of farming. We

must remember that while in Western countries the industrial revolution is an accomplished fact and a balance has been struck between agriculture and machine industry, in India the industrial revolution is but in its infancy and there is no such thing as an Indian working class relying wholly upon machine industry for its support. The only thing the ordinary villager really has enough of is spare time. At certain times of the year he has no other alternative save idleness and unemployment. . . .

"This then is the picture: a partly idle, inadequately fed, indebted village people. And to this people the missionary has come, presumably to be of some practical help. He offers them religion and complains bitterly of their hardness of heart because they do not accept his offering. He talks to them about a rebirth, when the most of them have not the slightest conception as to what constitutes a sanitary first birth. The more I think upon the problem, the more it seems to me that our missionary method is but partial. The missionary does have a message to the hearts of men, but he also must have a message that ministers to their bodies. As St. James pointed out long ago, it is of no use to request a hungry brother or sister to depart in peace without giving him something more. An adequate gospel must give that and something more.

"At the very outset we must recognize that the missionaries are not the only forward-looking people in India. . . . Public-spirited Indian men and women are working hard in their endeavor to meet these problems. The function of the missionary, as I see it, is not so much to blaze new trails as to endeavor to coöperate with and lend strength to the Indian leaders themselves. . . .

"The most apparent causes of poverty, such as thriftlessness and the waste of money upon ceremonies and feasts, can be dealt with through the means of education. I am opposed to the village missionary being simply a shepherd to the Christian community. I believe he has a definite responsibility toward the whole village. Here is common ground for a good beginning. Through public-school posters, through talks, through dramatics, and through stereopticon lectures, a definite attack can be made upon these problems, though it may take a long period of years to bring about their actual solution. . . .

"In every mission district there are schools, hosts of them, of all kinds and descriptions. Some are good and some are bad. Others lie in between. They are colorless. They remind one of the character of Dante who was spurned by heaven and scorned by hell. The reason is not far to seek. The majority of the missionaries have been brought up under a fixed educational pattern. It is a heritage from the past and ill adapted to meet the needs of the present. A school system adapted to the needs of neither modern England nor America is transplanted upon the soil of India and is expected to bear fruit. But one cannot raise grapes of thistles. The wonder is that we have done as well with the job as we have.

"If missionary education has any present-day justification, it must be a 'different' education, relating itself to village need. It must be a superior education. The ordinary mission apologetic that the mission school is giving something which the local board school cannot give, must be examined in the light of actual accomplishment. Some schools are giving a plus, but unfortunately they are not in the majority. A large percentage of the mission schools could be closed to-morrow with absolutely no loss to the people of India. It is not my intention to outline a course of study for mission schools, but I do think that we should honestly face the whole school question. It is far more Christian to close a few poor schools for the benefit of the remainder than absolutely to hang on to what we have for the sake of tradition. . . .

"And if we are to do this 'more,' our obligation is not fulfilled when we have taught the children. We must also regard village education as including the fathers and mothers. Every village school should be looked upon as a potential social center. Every village school teacher should be a trained social engineer, enlisting all the available power in the village to his aid. The mothers should

be trained in the care of children. Adults should be encouraged to continue their education, to learn to read worth-while vernacular literature and to have an intelligent outlook upon questions of the day. There should be evening and off-season classes on the care of the soil, on manures and the breeding of good animals. There should be propaganda for coöperative societies and for cottage industries. There should be lectures upon temperance, thrift, the sex problem, and the evils of early marriage. There should be classes in home-making and simple cooking. There should be instruction upon the care of the teeth, the care of the body, diet, the importance of pure water, housing, ventilation, village sanitation, the disposal of refuse, and the prevention of such diseases as enteric, malaria, tuberculosis, smallpox, cholera, and plague. There should be music, dramatics, athletic contests, and wholesome fun. Character education should not be considered as a thing apart. Growth in character should be expected as the logical result of intelligent participation in the life of the village."—CLIFFORD MANSHARDT, "Missionary Approach to the Poverty and Ignorance of India," *The Journal of Religion*, July, 1930, pp. 396-400.

"The economic consequences of preventable diseases and ill health fall heaviest on the poorest. Recently in a group of medical men I asked what was the greatest single cause of India's poverty. One prominent member of the group said 'Malaria.' He knew districts where a large percentage of the population were disabled for three months each year through malaria, and often spent the other nine months in getting over the effects of it, and were never in first-class physical condition. Malaria so reduces the general resistance that many fall an easy prey to other diseases. A great deal of the ill-health of India is preventable, e.g., plague, cholera, typhoid, dysentery, but to prevent these diseases demands the active coöperation of the people. Ill health is responsible for the high death rate in India, which robs India of much of its most valuable product, *i.e.*, human life. . . .

"India has a large part of its population being supported until productive age is reached. This involves a great drain on the producing population of India. There is not enough of the productive part of the population producing for a sufficiently long period to offset the loss involved in those who die before the working life begins or who only produce for a comparatively short working life. There can be no question that here we are considering one of the root causes of India's poverty. India is most prodigal and extravagant in the use of what has the greatest money value—human life. Her infant mortality and her high general death rate cause untold misery, suffering, mourning and depression. The heartache of the mother whose arms are empty is sad indeed. But beyond this mental and physical distress lies the waste of human life which can be expressed in terms of wealth. Dr. Bentley, Public Health Officer of Bengal, was recently quoted as saying that in Bengal in 1926 490,000 children died before attaining the age of five years. One hundred and ninety-one thousand of these died within the first month. Over 60,000 mothers died in child-birth. Dr. Bentley calls attention to the great loss of so much potential wealth-producing life. From this standpoint must be mentioned the evil of child marriage, which increases human wastage and prevents saving; thus the accumulation of capital becomes almost impossible. . . .

"As one goes among the villages and talks with the folk, he finds a lot of shrewd wisdom, much to admire of courage and patient fortitude. Yet as I return from a village the outstanding impression left on my mind is the attitude of hopelessness of the ordinary villager.

"A few months ago I sent out a questionnaire to a number of people who have knowledge of rural India, and asked for their opinions as to the causes of poverty. I was surprised to find how many put down 'laziness' as one of the chief causes of poverty. I have been thinking of the reason for this 'laziness,' and recall incidents that make me believe that much of the 'laziness' is induced

by the feeling that effort put forth brings no commensurate reward; that although one may toil, another will reap the harvest. Why should one work harder if one gets no share in the extra return? . . . Very frequently the low caste man is not allowed to improve his dwelling, or to carry an umbrella, or wear decent, clean clothing. The attempt to improve his material condition is taken as a revolt against his fixed place in society, which is considered to be at the bottom, with no chance to rise. That this revolt must be put down and the low caste man kept low is too often the attitude of those above him. In talking over their lives with these people, one finds that they know what would improve their lot, they know how to carry it out, but because of social oppression they fail to make the effort, they remain dispirited, dejected and hopeless. . . .

"But when all . . . allowances have been made, there yet remains an amazing amount of indifference to material betterment which is easily within the reach of the villager. Show him better methods that yield better results, that call for no extra outlay, that are within his powers; even then he will not respond. He is not willing to pay the cost of extra effort. A change of psychology is needed, a different outlook on life, a new and hopeful attitude to his world must be induced in the villager."—S. HIGGINBOTTOM, *The Christian Task in India*, pp. 151-156.

"As one studies the problem of India's poverty it becomes increasingly evident that there is no one sure, quick remedy. Before education can become effective (and one of the remedies is the right kind of education) there must be created and awakened a desire for better things. There must be a change of attitude of heart and mind. I have studied many suggested remedies, coöperation of various kinds, rural betterment and uplift, all of which have an important place in the program. But these remedies are all secondary. There must be found a 'prime-mover' that can touch the springs of life and bring union and progress where now there is chaos and stagnation. 'The level of a people's life can never be higher than the level of its thinking.' Therefore the unceasing effort must be to elevate the thinking of the village folk of India. The longer I live in India the more I believe that in the application of the Gospel of Jesus Christ, fully, persistently, as He lived it and commanded His disciples to practice it, is India's only hope. And there is no other adequate.

"There is much prejudice against such a proffered solution. Some say it begs the question and fails to take into account all the factors. I have thought much on this, and am driven back by the logical method of exclusion to reassert that a thoroughgoing acceptance of Jesus Christ as Saviour and Lord, and just as thoroughgoing an application of His Gospel to all the affairs of life, will bring India to her rightful place among the nations and solve her poverty problems. Her spiritual, moral and social poverty is the cause of her economic and political poverty."—S. HIGGINBOTTOM, *The Christian Task in India*, pp. 161, 162.

"China's real enemies are neither imperialism or capitalism but poverty, disease, ignorance, corruption and civil war. Ninety-five per cent of her population are below the poverty line. Plagues, unscientific medical practices and poor public sanitation have increased the death rate of her population. The ignorance of her people has weakened their earning power and political power, has made them incapable of fighting against poverty, famine and disease, and has allowed the country to be misruled by a few militarists and politicians. Bribery among the government officials and squeeze among the compradores and house servants are but different expressions of the same evil that has affected her whole social order. Civil wars since 1911 have made the country poorer, life less safe, livelihood less stable, the officials more corrupt, and education more bankrupt. It is these five devils that have devastated China. It is these five devils that have weakened her power of resistance. It is these five devils that have made her an easy prey of imperialism.

"Since poverty, disease, ignorance, corruption and civil war are the real enemies

of China, they should therefore be destroyed. But Dr. Hu's program does not stop here. He wants not only to tear down the obstacles but also to build up a new China. His picture of a new China is of a nation that is peaceful, well-governed, generally prosperous, civilized, modern and unified.

"By 'peaceful and well-governed,' he means long periods of peace, good laws and government and proper health administration. By 'generally prosperous,' he means stable livelihood, developed industry and commerce, safe and convenient systems of communication and transportation, a fair economic system and public relief work. By 'civilized,' he means universal and free education, advanced university education, and a proper elevation and distribution in the other phases of cultural life. By 'modern,' he means all those political, judicial, economic, educational, sanitary, scientific and cultural institutions and equipments that shall meet the demands of modern life. . . .

"The road Dr. Hu proposes to take is that of a consciously directed revolution. In taking this road, we are required to do several things. First, we must clearly identify our real problems. Secondly, we must clearly define our real problems. Thirdly, we must concentrate our energy and intelligence in solving the real problems. Here the most important thing—yes, the omnipotent thing if you please—is Intelligence. Here the problems are not to be solved in a wholesale fashion but by piece-meal. This is the road Dr. Hu proposes to take for building up a new China."—CHESTER S. MIAO, "An Analytical Study of Hu Shih's Attitude Toward the General Problem in China," *The Chinese Recorder*, Sept., 1930, p. 576.

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"The question of when the work of evangelism in a certain locality may be regarded as finished by the missionary agencies is a very difficult one to answer. It is a real problem. Theoretically it may be easy enough to solve. A few are baptized, one or more congregations are organized, and a native is ordained and placed in charge. Then the work of evangelism would seem to have been accomplished in that place. But Protestant mission history can tell of many a tragedy caused by the too early withdrawal of missionary forces. The fact is that most mission congregations are extremely weak. I refer not so much to the economic distress, which is so common in most mission fields. But what is infinitely worse are the sins which become prevalent among the members, and which seem to poison the whole body. So often there is not spiritual vitality enough to throw off this poison, to purge itself, and eventual death results, often within a short time. There is nothing that seems to be so spiritually deadly as a dead Christian body, whether it be an individual or a congregation or a whole church. The description by Christ of this condition is most fitting. I should therefore say that great caution should be exercised in planning partial or complete withdrawal by missionary forces, not only for the sake of the congregation that is to be left, but perhaps equally as much on account of the evangelistic work that may be left to do in its neighborhood. . . .

"For the last fifty years or more educational mission work has come to receive increasing emphasis, particularly by Reformed missions. This is true of secondary as well as of primary education. In this period millions of mission money have no doubt been invested in middle schools, colleges, and universities all over the world. The question may very properly be asked: have these schools produced results for the Kingdom of God commensurate with the money and labor spent on them? I am inclined to answer in the negative, especially with regard to some of the larger schools in China. I am afraid that the missionary motive and purpose have been too much sacrificed for a highly technical and specialized secular training. I realize that this is a very big subject, a subject on which books and not paragraphs should be written. Its ramifications are many, and one should therefore refrain from passing a hasty judgment. The criterion for our judgment must lie in what we consider to be the aim and purpose of the missionary propaganda, what is relevant to and serves this aim, and what serves

it in the best way with the limited resources at hand. For us as Lutherans our missionary aim is clear: to 'make disciples of all nations'; and the means we are to use is definite: to baptize and teach to observe Christ's commands. Anything which has no bearing on this we can have nothing to do with. Civilizing and cultural agencies in themselves have no bearing on our aim. To talk about 'cross-fertilization of cultures' between the East and West as part of our missionary task, which was done in missionary publications two, three years ago in China, at great length and with great unction, is repulsive to a Lutheran understanding of our Lord's last will. In our Lutheran mission work secondary education must have as its aim the training of Christian workers: evangelists, Bible women, teachers, and pastors. The evangelistic motive must be the dominating and directive one. All that is done must definitely aim at 'making disciples.' Beyond this we have no business to go as missions. Any cultural advance that may result from our educational work is only incidental. . . .

"It is most necessary in whatever we do for the evangelization of the heathen to ask ourselves the question: what kinds of work lend themselves most to the furthering of the aim of making the greatest number of men the disciples of Christ? It is the salvation of the individual soul that really matters. Philanthropic endeavor, social betterment, economic relief, and the like, are fine; but if they are made fundamental, and, as is done in some quarters, made to take the place of Christ and the Gospel in place of being regarded as only by-products of Christianity, then they have lost their value as missionary agencies. Our business in the non-Christian lands is to carry forward the banner of the Crucified Christ and to proclaim His message of salvation. Conditions in these lands may vary from time to time, missionary methods may have to be changed, missionary agents, individually and collectively, may approach their problems from somewhat different angles according to their Christian training and missionary experience; but the task is one: to 'make disciples of all nations.' The fundamental purpose of the church is not so much to rear imposing ecclesiastical structures in the lands where Christianity has become established, as to press onward, ever onward, with the 'good tidings of great joy,' carrying the 'Light which is to lighten the gentiles' to the remotest corners of the earth, and thus to hasten the great consummation of all things."—ERIK SVIK, "Evangelism and Other Forms of Mission Work," *The Twelfth Lutheran Foreign Missions Conference of America*, 1930, pp. 40-43.

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"We, who follow a Christ who interested himself in the daily lives and occupations of men and women, country folk and city intelligentsia, men's bodily appetites as well as their mental and moral sinning, can ill afford to remain indifferent to such tragedies in our midst as unemployment, inadequate, crowded housing, theft of food and mental illness of increasing numbers of hungry children, many of whom are motherless because the factories have disrupted their homes. What are legitimate, friendly, constructive things that may be done by guests of a nation so bravely groping and harassed? May I venture to quote Mr. Kagawa's own advice given from this platform last year? He says we should do these things:—(1) Think and plan to put the emphasis in your churches and schools on the worth-whileness of work. (2) Interest yourselves in organizations of workers. (3) Consider why it is difficult to get laborers into the church; try to overcome that and (4) the equal difficulty of reaching employers. (5) Demonstrating success in business under Christian methods is valuable. (6) Try to reach men of ability even though they are still underlings in their firms. (7) Try to unite in your work with workers of other denominations; there is a wide need for which we must unite. (8) Teach that the spirit of love must prevail. (9) Help co-operative societies and ventures. (10) Teach everywhere how to properly direct desire. (I take it he meant in all spheres of life physical, mental and economic) . . .

"Some day, when all of us wake up to the fact (I think it is a fact) that

unemployment is an international problem and must be solved at last not locally, but by some overhead, delegated body able to have perspective enough and charity toward all, sufficient to disregard little checker-board boundary lines, when misery cries in the next square, then we Christians may hope to demonstrate that we follow a Father who is Lord of all, and whose Son was a carpenter.

"Until then, approaching that time, cannot we all be better informed at least and try to understand? Shall Mr. Nagao continue to be able to say quite truthfully that 'Christians have but little economic ability and intelligence?' Shall Miss Royden still call to her downtown audiences that the East-side laborers say 'the hand of the Church is always against us?' Mr. Bunji Suzuki said at the Kyoto Conference of Pacific Relations that the first Labor Union in Japan was organized in a church thirty years ago. I wonder if that church is still interested in laborers and their interests. Mr. Kagawa is saying that the church has scarcely touched the farmers and fishermen whom Christ loved so well. It is no secret at all that one reason he is so anxious for his 'Million souls for Christ' here in Japan is because he hopes thus to have the weight of their public opinion and the influence of that many Christian consciences behind some constructive reform legislation. What are we doing to help to educate that Christian conscience he hopes to make effective against such evils as prostitution and the liquor traffic?

"What do we know and teach, or teach our young pastors and teachers to teach, of the evils of over-population, too-crowded housing, about better sanitation, wiser use of food, the responsibilities of ownership and executive position, as well as the values of honesty and diligence?

"The Settlement type of work seems also, generally speaking, safer and more constructive than work inside the industry itself, for here in Japan as elsewhere in the world some employers will use so-called 'welfare work' as an advertisement of their humane intentions and let their 'help' go underpaid or underprivileged in other less obvious ways. If your invitation to teach Christianity to underfed, overworked, improperly housed girls is only to make them more patiently cheerful under adversity or injustice then I say you too are guilty of what the Marxists call 'capitalistic oppression.' Christ's emphasis was always on the side of justice and I think sometimes we forget the sternness of his practical teachings."—ISABELLE MACCAUSLAND, *The Japan Christian Quarterly*, Oct., 1930, pp. 345-347, 383.

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"Hitherto the closely-knit family system of Japan has itself been the solution of unemployment. Responsibility for the out-of-work member has been shared by the family as a whole. In most cases the victim has been a countryman who has been lured by the glamour of the city, only to find that the streets are not paved with the gold of his imagination and he has returned disillusioned to the paternal fold. But to-day conditions are different. Many of the unemployed come from families which are themselves slum-dwellers; others have left the country because of the plight of the farmer, and so can hardly return thither for succor. The chorus of praise for a new-built Tokyo may tend to deafen ears to 'the bitter ballad of the slums,' but those who are engaged in work among the poor are aghast at the desperate state of affairs. In one district we visited it was estimated that sixty per cent of the population were out of work without any State relief, and that at least one-third of the children were existing below subsistence mark.

"Such conditions render the poor exceptionally liable to victimization. The grind of sweated labor and the lure of licensed vice are preferable to a slow death from starvation. In Osaka, of 800 applicants for permission to practice prostitution, over three-quarters ascribed the reason to economic difficulties. A recent inspection of the homes of the poor in a certain district in Tokyo revealed families knitting twelve pairs of gloves a day for a paltry eight sen, or making a thousand lamp boxes for twenty-five sen.

"In face of a situation such as this what is a small and relatively poor Church to do? Marxism has a 'solution'; has Christianity? Or is it merely a set of impracticable ideals, as its critics declare? It is obvious that our religion is going to be judged to-day by its fruits and by nothing else. What then are we to do? The late Duke of Argyle once said: 'No method of reform is so powerful as this: if alongside of a corrupt system is laid one incompatible principle, then that principle without any noise works against it and overthrows it.' It is thus that Christianity has dealt with slavery; it is thus that it will deal with the inequalities of the present economic structure of society. The attempt to create a public opinion rather than to stage a demonstration may not appear very heroic, but in the long run it is more effective. Society is not going to be changed except by changed men. As Mr. Stanley Baldwin has said: 'The responsibility for progress rests not only on the Government, but on every man and woman in the country. The Government can go no faster in progress than the people will allow them to do.' In other words in face of an economic situation such as prevails to-day the Church's first obligation is in the realm of the spirit."—"The Economic Situation," *Japan Christian Quarterly*, Oct., 1930, p. 301.

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"Two recent articles in *The Christian Century* under the caption, 'Can a Missionary Be a Christian?' are very troublesome, for I'm a missionary and I have hitherto unhesitatingly considered myself a Christian. These articles are a mental irritation that has begun to fester. Like a sore boil, I've poked at the idea from different angles and I've only been making the irritation worse. I wonder if I should lance it. . . .

"But I shall stop in Calcutta and buy a basketful of vitamins encased in Darjeeling vegetables and fruits and for at least a week I shall not have to revert to the starch diet and the fried pumpkin. For I can afford it. I wonder if my Indian colleagues ever grow tired of pumpkin as I do, or if the coolies ever get 'fed up' in our sense on just rice and salt, which I should regard as impossible food!

"Next week we shall begin a new hostel building. I wonder if we shall have labor troubles as we have had before. Some of the coolies may try to hold out for 13½ cents a day instead of 11¼ cents, especially as rice planting will be on, and when they work in the fields they are sure of one good meal a day—it is a part of the recognized rate—though they may wait months for the cash part. But I think we can keep the coolie rate down to the regular wage, for we are in no hurry this time. And if we should once raise the wages that extra 2¼ cents per day, whatever would the village farmers do for labor? We might easily do it, for \$5,000 is not a great deal more than \$4,500, when a board in New York appropriates it for a hostel. But . . .

"Am I becoming a capitalistic, plutocratic, 'hard-boiled' missionary, 'insulated,' as my fellow-missionary from China put it, 'against human need'? Then apparently it is not possible to remain Christian and missionary? Then I shall resign my appointment. For I am as determined now as I was in 1920, when I heard Sherwood Eddy at Des Moines challenge us Student Volunteers to get off the sidelines and into the game, to follow Christ at any cost. I am not one whit less certain now than I was then that the supremely worthwhile effort is to be worthy of his name. I shall quit living amid this depression. I shall turn my back on all this economic misery. I shall save my own soul by returning to America, where my present salary would not be regarded as much above that which is 'required to maintain a minimum of decent subsistence for my family of five.' Then my conscience will be at peace.

"But what if I should be unable to forget those with whom I have worked these several years, and our coolies, the men and women who have made and carried the bricks for our schools and hostels, their scant and ragged clothing and their one good meal a day? And the poor chap who fell from the scaffold

and hasn't walked since? And the overseer of the coolie gang with that cancer just above that artery near his right shoulder? What if the memory of these few years out here should haunt me? Would it help me be more of a Christian then, ten thousand miles from here, if all my colleagues should decide to become Christians too? If one can't remain a missionary and be a Christian, I wonder how much more certainly we shall make a success of it by ceasing to be missionaries.

"What *would* Christ do? I think I know. He would certainly not run away from it. I do not believe he would think he had solved the problem by giving all his goods to feed that section of the poor that his meager funds would permit. Oh, he might conceivably do that as he passed by! But I think he'd go deeper. I think he would put his life alongside theirs and try to show them how to grow something more than pumpkin—melons and tomatoes and corn, and two blades of rice instead of one, and more grains on each blade, for example. I think he'd do more than restore an occasional blind man's sight or a mother-in-law's fever, or lay his hand upon a leper. He'd teach them to avoid those evils that too often result in some one else's blindness, and he would provide the grace to do it, and he would help to eradicate leprosy and malaria. He'd teach folks how to recognize their own abilities so they could earn not only that extra  $2\frac{1}{4}$  cents per day but many times that by utilizing their long periods of idle time. He'd deal with problems of seasonal occupations and set himself to solve them, and I do not think he'd rely solely upon the spinning wheel either. He would not so much pay their debts as show people how to establish credit. He'd not so much pity their illiteracy as remove it. He would share with those who do not even dream of them, the privileges of his abundant life, and his communion with his Father in whose house are many apartments and whose storehouse is inexhaustible. If I am right and Christ would do these things, then let me try to be Christian by being that kind of a missionary."—LEWIS CLAYTON KITCHEN, "Can We Be Christian and Not Missionary?" *The Christian Century*, Sept. 17, 1930, pp. 1118, 1119.

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"Restless hunger! It is an old story. The history of the world is full of treks of tribes and peoples—whole villages and individuals—who have gone out from their old homes in search of food. It is still going on, at least in China where literally millions of farmers have in recent years abandoned their fields and homes and have migrated into Manchuria and Inner Mongolia, perchance they may find there land for a new home and food sufficient for all. We find a modern solution to the causes of these old migrations in rising tariff walls against agricultural imports from foreign countries. But with us it is not a question of food, but rather a determination to maintain high standards of living for ourselves, regardless of its consequences to the billion of rural people throughout the world. But how much longer can we ignore the conditions under which other rural peoples live? Here is a man-sized job for a veritable army of Student Volunteers. . . .

"The prevention of widespread famines in India is a Christian monument of magnificent splendor to Great Britain's rule in that country. China has had an average, approximately, of one major or minor famine annually for the last two thousand years. Permanent prevention of these scourges will constitute one of the great chapters in the modern reconstruction of this vast country. Japan claims a terrific press of population on her cultivatable land and uses the dilemma as one justification, among others, for assumed preferential rights in Manchuria. In spite of great engineering works in India and increased production, there is widespread poverty among her village classes. The natives of Africa are almost one hundred per cent agricultural. And so the story goes of the billion plus rural dwellers of the world. The majority of them are interested primarily in three meals a day, clothing for their bodies and shelter from the elements. All are human and experience those longings of the human heart—

the divine instincts of the human race—for something better. Restless hunger? Yes, both of body and soul. Does it mean anything to you? Has Christianity an adequate answer and, if so, have present-day Christians the grace and courage to meet the challenge? . . .

"Restless hunger? The world is full of it. It is one of the world's greatest challenges to present-day Christianity. It is also one of the newest challenges. The Jerusalem Conference in 1928 brought it into clear relief. What shall we do about it? Turn our backs on it like the priests and Levites, or meet it like the Good Samaritan? There is only one Christian answer to the challenge."—JOHN H. REISNER, "Restless Hunger," *Far Horizons*, Dec., 1930, pp. 15, 16-18.